Hon C B Moore

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Popery in Montreal.

It was not an idle curiosity that induced the writer to visit Montreal. As the chief seat of Popery in North America, he was desirous to behold it in the place of its power. Owning the soil on which it stood, taking matters in its own way, having no restriction laid upon it to hinder it from doing its own will, it was felt that here Popery would present its real ability for doing good or evil. And if in any respect, it differed in the nineteenth century from what it was in the dark ages, such difference should be looked for in that quarter.

The island of Montreal is twenty-eight miles long, by ten miles broad. It is owned by the Jesuits. The Seminary of St. Sulpice, composed of eighteen Jesuits, is the corporation which holds the property. The annual income of this corporation, from real estate alone, is more than one hundred and twenty thousand dollars. It holds the best part of Montreal. Its convents and monasteries are immense.

The traveler is astonished at their size and number. They are in the heart of Montreal, and the basements are used for stores. Nor would we detect in the long line of stone blocks, running from street to street, with low and heavy windows, the existence of the most celebrated convents in North America. Yet, when the stranger enters through the dark stone archway, and finds himself in the centre of a large square, with heavy and frowning dwellings facing each side, beyond which the gables of others, as dark and gloomy appear, he catches some glimpse of these houses the priests are seen, thick as the frogs of Egypt; and, if common fame does them no wrong, like the frogs, they "go up into the houses and bed-chambers."

Out of a population of fifty thousand, more than thirty thousand are Catholics. Of these, about eleven thousand are among the most ignorant and stupid worshipers of the Beast that can be found in the world. They are some of the most degraded of men.

The wealth of the church is immense. Besides the income from real estate, her merchandise in souls appears in all her acts. A large and fertile island near Montreal, owned by the nuns, is farmed under their direction, and is devoted mostly to the unreasonably business of raising horses. The priests are paid for every service; for consecrations, baptisms, marriages, the burial of the dead, masses, and prayers for the repose of the soul, after burial. No papist can come into the world, live in it, go out of it, or stay out, without paying a heavy toll to the church.

Perhaps, in no part of the world does Popery wear so bold a front. In no place is it more distinguished for its "signs and lying wonders," its "mystery of iniquity," its "deceivableness of unrighteousness." It is no-where more open and unblushing in its fraud, or more disgusting, than in Montreal.

It is idle to talk of a modified form of Popery. If infallible, it cannot be modified. It may hide its opportunities for a season. It may assume a more liberal aspect for policy's sake. But at heart it must be the same. To-day, wherever it is in full power, it denies the right of private judgment. The Bible is still a prohibited book. When it dares, it burns the sacred volume in this land of freedom, as it burned the earlier English translations in the great square in London. When it can command the civil power, it is aggressive and persecuting as in days of old. And before the fall of the French monarchy, the friends of missions and civilization were alarmed to know that French ships of war were tracking out missionaries round the globe, landing French priests and French brandy among savage nations just rising from barbarism; and when resisted, bombarding the houses, schools, and seminaries of learning, reared by the piety and sacrifices of the Protestant churches of America.

The Papists in Montreal profess to have the power to work miracles, as much as the apostles of Jesus Christ. The writer has in his possession a printed sheet issued by the papal authorities at Montreal, in which this claim is distinctly set forth, and the particular case cited. A female dangerously sick, and given over by her physicians, was cured in a miraculous way by an application to some one of the saints. The testimony of physicians, priests, and other witnesses, is given to sustain this point. The case of the blind man, in John 9, is not stated with more minuteness, nor is absolute power claimed more fully by the Son of God. Thus "with all deceivableness of unrighteousness in them that perish," men and women are lured to the shrine, to enrich the saints' toll-takers, and to secure the blessing.

The Papists of Montreal are idolaters, open and undisguised. The Church of Rom Sers is devoted to the worship of Mary. In a conspicuous place the image of Mary is raised, adorned with gold and flowers. Pilgrimages are made to her shrine, and great indulgence is granted to all who shall worship her. The Bishop of Montreal has issued a book in the French language, setting forth the reasons why the image of Mary is presented to the faithful. He says, that the island of Montreal was consecrated to Mary; but her shrine has been neglected. To this neglect he traces all the evils and calamities which have visited the Canadas in the past twenty years; among which calamities he mentions the cholera, the rebellion, and the scantiness of food. To do justice to Mary, and avert her wrath, at great expense, he erected the image. It was landed with grand pomp, carried through the principal streets, and finally enshrined in the Church of the Pilgrimage, amid gaudy mock robes and gilding. In the book referred to, the virtues of a pilgrimage are set forth; and a prescribed form of prayers, to be used at her shrine, is printed. Of these prayers, seven are offered to God, six to the Son of God, and forty-six to Mary. A few weeks ago, a steamboat brought a load of infatuated creatures, to Montreal, to intercede with Mary in behalf of their lands. The grasshoppers were troublesome, and they begged Mary to remove them.

In the Bishop's church, a shrine is erected for the worship of dead men's bones, if, indeed, the bones ever belonged to human creatures, of which there may be some doubt. At present, the "shrine of the Martyr" is, perhaps, the most popular. One of the early martyrs is here shown in a state of most wonderful preservation. Not only his limbs are preserved from decay, but he possesses a head with youthful and luxuriant head of hair. It seems that his throat was cut, as a horrid gash meets your eye, and the stain of blood is preserved with the body. A printed notice hangs in the vestibule of the church, setting forth the merits of this saint, and the value of his altar; and promising forty days' indulgence to all who "fall down and worship." If, to the priest who opens to your inspection the sacred box, you express a doubt of the reality of the flesh of the martyr, so wonderfully preserved, he will roll up his eyes with holy horror at your impiety. But if you insist upon it, that you know the difference between human flesh and beeswax, he will admit, to be sure, that the covering is wax; but then the bones are real, and the hair so marvellously preserved shows the miracle, else how so glossy and luxuriant! Yet, is there a young nun in Montreal, once celebrated for her flowing curls, which have taken their departure, who insists that the nuns, partly by terror, persuasion, and gold, induced her to yield her hair, and that hair now adorns the head of the martyred saint in the Bishop's church. Thus is the Papal church true to her ancient fame of carrying on her impious trade, "after the working of Satan, with all power, and signs, and lying wonders."

The Cathedral of Notre Dame is the largest church edifice in North America. Its entire length is two hundred and fifty-five feet, its breadth is one hundred and thirty-four feet. It has seven chapels; and any number of confessionals, on which the name of the father confessor is painted on a little tin sign. It has nine aisles; twelve hundred and forty-four pews will seat ten thousand persons, and is as dirty as any place of worship on the continent. On all sides pictures are hung, before which the idolater kneels and prays. He selects the one which suits him best; sometimes he prays to two or more. But the pictures are worshiped; they are placed there for that purpose. The church intends that the images and pictures should be adored, and grants indulgence to all who worship.

It is regarded as no intrusion to enter the church during the morning service, provided the visitor will keep his hat off. One is struck with the absence of well dressed or respectable looking persons in the church. Men and women on their way to market, servants and housemaids, make up the audience. Blended with apparent reverence, one detects great heartlessness. One man stops short in an agony of devotion to blow his nose, making the arches ring with the echo; another yawns, and can be heard at a distance of several yards. And the writer was struck with one old woman who seemed on the verge of convulsions, who suddenly relieved his fears by coolly taking from her pocket a snuff-box, and regaling herself with a pinch before she returned to her devotions and contortions.

One morning, when in the cathedral, the attention of the writer was attracted by the peevish ringing of a little bell which came from a distant part of the house. In one corner, under the gallery, worship was going on. A priest, with his back to the people, was celebrating mass. His tone was low, and the tongue "an unknown" one. As no one understood what the priest was saying, the people were kept in order by the violent jerking of a small bell, held by a boy in a dress that once was white; both the boy and his dress looked as if a little clean water would be of great service to them. The bell would ring, and up would spring the people to their feet; then again down they would sit. It would ring again, and their heads would drop, and again, at its sound, all would look up. It seemed like an engineer's bell on board a steamboat, giving notice: "Ease her!" "Stop her!" "Go ahead!" Only the priest's bell wanted the commanding sonorous sound of that of the steamboat. It resembled rather the fretful tinkle of the steward's bell, because passengers will not "walk up to the captain's office to settle."

In the Church of Notre Dame hangs the large bell recently brought from England and duly "consecrated." On a day appointed, a high day it was with the church, thousands assembled in the great square before the cathedral, to witness the imposing, and to the priests, profitable ceremony. The priests in full dress, with martial music and booming cannon, lent their power to swell the eclat of the day. The godfather gave a name to the bell, and it is presumed, became responsible for us "christian nurture." Then it was anointed, or daubed with oil; then sprinkled; then covered with "fine linen, and purple, and silk, and scarlet," and laces of great value, some of which were imported for the occasion, and presented, to be afterwards worn by the priests on stated occasions, when the bell had done with them. All this over, and the religious mummery closed, then came the great business of tolling the bell and tolling the people. A rope was fastened to the tongue, and the first stroke was given by the godfather; after which he placed in the toll-dish his valuable offering. The rope was then passed from hand to hand; and each one, as he pulled at the rope, made his contribution. Hours passed before each in the vast multitude had given a pull and paid tribute. The satisfied priests retired, no doubt, exulting with Demetrius in this thought:—"Sirs, ye know that by this craft we have our wealth."

On nearly all the Catholic churches in Montreal, surmounting the cross, rests a cock burnished and shining. The significancy of such symbols is not perceived, unless it be to hold in perpetual remembrance the fact that the Papal Church has denied her Master, and, unlike Peter, the repentant apostle, persists in the denial.

You often meet processions of Jesuits in the streets. They seem to be as partial to traveling in bands as that other plague of locusts. They appear in their peculiar precincts. Some of them have just reached the Canadas, having been banished from foreign countries. The common priests are thick as autumnal leaves; they meet you anywhere. They wear a uniform of black broadcloth, single-breasted, with a long trail. But as the trailing of the dress on common occasions is inconvenient, they hitch it up behind. This arrangement gives them a comical appearance, resembling a servant-maid engaged in domestic employ, with her dress tucked up behind.

In all the institutions of the Catholic church, the same mystery is affected which has distinguished it from the beginning. High walls enclose the schools, as if the fast and honest training of the young in the path of science could not be done in open day. Heavy gratings, windows ironed with the strength of a jail, keep in these women who voluntarily renounce the world, and would on no account return to its duties and its social scenes. The whole system is a dark mystery, aptly called in Revelation, "the mystery of iniquity."

It is interesting to remark the growth and power of vital godliness, in the midst of this idolatry and man-worship. It is interesting to see how the leaven of truth will work; and how God can destroy the Man of Sin, "by the spirit of his mouth and the brightness of his coming," when he plants his cross in the earth. Here, in the most hopeless field on this continent, God has established his church. The Papacy cannot keep pace with the Protestant churches. Rich and mighty, with great power and influence, she loses year by year her hold on the public mind. The enterprise, the improvement, and the business talent belong to the Protestants. In the ancient and decayed portions of Montreal, you find the seat of the papal power. In the new, flourishing, and more progressive portions, Protestantism has her seat. And as easily as you can distinguish the well watered garden from the parched and arid soil, so easily as they stand side by side, can the systems of God and the Man of Sin be distinguished. The gain of Protestantism is immense. The farsighted policy of our Congregational brethren in England, in their colonial mission, which with such liberality they have sustained in Canada; the churches they have founded; the schools they have opened, in which hundreds of Catholic children are annually taught to read the Word of God; all are bearing a rich harvest. Besides the colonial churches, the American Presbyterian church, which is large and influential, and the Scotch church, have but one work to do. As they explain and enforce the truths of God's Word, they beat back the tide of Popery; and constantly weaken the power of the adversary.

A comparison of Plymouth with Canada, the one settled by Protestants and the other by Papists; or the comparison of New England with Mexico, furnishes a good test by which to weigh the claims of superiority which Popery sets up. Vigor belongs to Protestantism and decay to Popery. One exerts the light, and the other shuns it; one promotes intelligence, the other takes away the key of knowledge. Protestantism transformed Luther from a poor drivelling, and superstitious monk, into a bold, serious and mighty man. It gave his voice that deep tone which was heard throughout the world. It gave his arm that energy which enabled him to start the ear of religious freedom on its mission round the globe. The principles of Protestantism arose in the darkest night the church has ever seen. They arose in the palmiest days of papal power, when it was propped by thrones, sustained by armies, and marshalled under its ablest captains. Yet it could not endure the clear, strong light of one Bible, open and read of all men. Never has the truth of God failed in any contest. The sword of the Spirit has never been drawn from its scabbard in vain.

Separate Popery from its power to ruin the soul, to produce the love of a lie even unto damnation; and as for this life it is a poor concern. It insults common sense, with its "lying wonders," its pretence of transforming a flour-wafer into the Eternal One. Its prayers are uttered with an unknown tongue. Its theology is so indecent that it may not be translated into the common language. Its rites and ceremonies are oppressive and expensive in the highest degree. It makes poor christians, if they can pass as such, at all; and it makes poor men. Its soldiers cannot be trusted. The British army in Canada is mostly composed of Catholics. They run away when they can; and one regiment has recently been sent to a distance of forty miles, to prevent desertions. On such a soil the safety of the British rule in Canada rests.

Plant Popery anywhere, and place an open Bible and a school-house by its side and it will wither. Pope Gregory cursed the Bible societies, and vetoed rail-roads in Italy; and, as a child of this world, he acted, wisely. His successor has admitted the paths of iron, while he rejects the living light. Already the disciple is greater than his lord. The pontiff is made a prisoner in the Vatican, his subjects trample his mandate beneath their feet; while "He that sitteth in the heavens doth laugh; the Lord doth have them in derision."

We are not of the number who believe the Jesuits or their crew, are to rule this country. We may be somewhat exposed; for a season the ballot-box may feel their power. But it must be temporary, unless the church of God shall sleep sounder than at present. The days of Popery are numbered. The Word of God is fast fulfilling in respect to it. The scarlet woman has been thrown from her beast. Feeble, and hobbling on foot, she attempts now to intimidate the church of the living God. She "with whom the kings of the earth have committed fornication," by whom "the inhabitants of the earth have been made drunk," "goeth to perdition." "In one day," in the fall of the powers by whom she was sustained, "have her plagues come, death, mourning and famine; for strong is the Lord God who judgeth her." "Rejoice over her thou heavens, and ye holy apostles and prophets, for God hath avenged you on her."

Our danger lies in another quarter, in the disguised infidelity of our day, in the secret sapping of our institutions by designing men, in the assaults upon the domestic institutions appointed by Jehovah, in the introduction of French Fourierism and socialism among us, in the march of crime, drunkenness, and licentiousness, which are setting in upon us like a flood. Let us beware lest the ancient lamentation be ours: "They made me keeper of the vineyards; but mine own vineyard have I not kept." Regarding New England as the centre of our danger and the source of our safety, let us take care of our own souls. Let us see that the church is pure and sound. Let our benevolence keep pace with the calls of God's providence and our ability. Let a sanctified press speak, and utter the truth of God's word, and his warning to his people. Let us send strong men and true, to run through the vales, and over the hills and prairies, of the great West. Let us be faithful to our high commission, and we need fear neither Pope nor Pagan, nor Satan nor any of his delusions. The earth is the Lord's, and he will give it by righteous conquest to the saints of the Most High God.

Christian Observatory.

An Old School.

To a school in the eastern part of Illinois, (writes an agent of the American Sunday School Union at St. Louis,) I have given ten dollars worth of books. The school was formed seventeen years since by an agent of the Union, and flourished well for several years. During the first year after its organization, forty persons connected with it were hopefully converted, and connected themselves with the church. "Our fathers," says the superintendent, "upon whom the responsibility of conducting the school then rested, have all been removed from their labors to receive their reward. Those who were converted under their teaching have sustained it since, and are the present teachers. The library which was out at first very full, was long since used up. We have had no supply since; owing partly to poverty, and partly to the fact that we knew not where to apply for books. And though we have every year since its first organization kept the school in operation, we have failed to make it as interesting as we could have wished, for want of books. Having learned recently that you had been agent for the State, and that you had a supply of books, we took courage and called a meeting of the citizens, and organized our school anew, with six teachers and seventy-five scholars. We also succeeded in raising some money, which we sent to you, and earnestly, but respectfully request that if you can make a donation to our school in addition, you will do it," &c.

This communication was despatched to me by one of the teachers, who came in a wagon to my house in Illinois, 120 miles. Not finding me there, he came on to this city, 30 miles further, and for $10, I gave him $20 worth of books.

The teacher expressed the warmest gratitude to those who had furnished this important and timely aid, and returned home delighted with the result of his mission. And I have no doubt there was great joy in that school, and that village, when he opened the package of books.

X.

Districts of Purgatory.

In a lecture against Popery delivered in the city of New York not long since by Dr. Brownlee, the following fact was related:—

A woman and two children called on a lady in Broadway, to ask alms; the woman was dressed in black, and said that she was left a widow with the children she had accompanying her, in distressed circumstances, and she urged her request for alms with considerable earnestness. The lady informed her that she could give her no money, but offered her food and articles of clothing, if she might need them. But those would not do, the widow wanted money, and she insisted so earnestly on the gift of money, that the lady asked her into the house, and entered into conversation with her, when she heard the following story:—

"My husband," said she, "died a few weeks ago, and since that time I've had no peace. Priest —— called on me soon after and reproved me for not paying over to him the sum necessary for his release from the place of torment. I asked him how much that would be? 'Oh,' said he, 'we have different prices for different souls—for saying mass for some we have one hundred dollars, for others fifty, and for others less. The least sum I can expect for praying the soul of your departed husband out of that place of torment is twenty-four dollars.' And now he gives me no peace because you know I have not the money, and what can I do for the soul of my poor husband?"

The lady took a Bible, and handing it to the afflicted woman said to her, "Here, take this Bible, and go to the priest you spoke of, and request him to fold down a leaf on that place which teaches the doctrine of purgatory, and then you bring the Bible immediately back to me, and I will give you the whole amount you want to pay for the praying of your husband out of that place of torment."

The poor Romanist was delighted with this proposal. She took the Bible and made off in great haste to the priest.

But she was not gone a great while; she soon returned more sorrowful than before. She told the lady in great distress, that she carried the Bible to the Priest, and informed him how he could put her to the way of obtaining the whole amount necessary to procure the release of her husband's soul from the [illegible] of purgatory, but alas! instead of turning down a leaf in her Bible upon the place where it teaches the doctrine of purgatory, he flew into a violent rage, and ordered her from his presence, saying:—"See that the twenty-four dollars are forthcoming, or I'll put you under penance for having in your possession that heretical book, and your husband shall never be released from purgatory till the money is paid down, and mind you! no other priest but myself can pray him out, for he is in my district!"

A Thirty Years' Ministry.

Rev. Dr. Hawes of Hartford, Ct. has lately published two discourses, delivered at the close of a thirty years' ministry. In the first discourse he briefly states the doctrines that he had preached, and in the second he notices some of the results of his preaching.

The following extracts from these discourses will be read with great interest:—

This church, the first planted in the State, has for more than two centuries shared largely in the favor of God. Its nine departed pastors, having finished their course in connection with the church, lie buried with the people to whom they ministered. When I was ordained its pastor, on the 4th of March 1818, it consisted of about four hundred members. Since that time its numbers have been much increased, and I trust also its graces. With all its imperfections, and short comings in duty—and they are many—I feel that I have much reason for thankfulness to God in the review of the state of the church as a whole. I have before stated that during my ministry we have been favored with seven seasons of the special visitation of God's spirit, resulting in comparatively large accessions to our communion; and also, as far as we can judge, in a substantial increase of our spiritual strength. There have been admitted to the church, during my pastorship, 1230 members, of whom there are now connected with it 519. Adding to these the 64 members, who were admitted before my ordination, it makes the whole number belonging to the church at the present time 583.

When I came here an annual contribution to the Missionary Society of Connecticut was the only regular contribution made in this congregation for sending the gospel to the destitute; and that rarely rose much over one hundred dollars. Foreign missions were then in their infancy, and had only occasionally received aid here. Now, besides home and foreign missions, numerous other benevolent objects claim and receive a yearly donation from us; and most gratifying has it been to observe, that the sums contributed to these various objects have been steadily increasing. Besides individual charities, and such as are given to local or private objects—some of them munificent, and in the aggregate amounting to a large sum—the contributions to this congregation to different objects of christian benevolence during the last ten years have averaged six thousand dollars a year.

Thirty years ago the number of professing christians in the city compared with the whole population was twenty per cent., or two in every ten. Now it is thirty per cent., or three in every ten. Not has the increase been in mere numbers. The general type of piety, I am confident, is more elevated, consistent, and faithful than it was when I commenced my ministry.

Of 204 male members of the congregation when I was settled, 110 are supposed to be dead, and only 38 are now living, members of this society. Of 400 persons who belonged to this church when I was ordained, 64 only remain in the midst of us. How many funerals I have attended since my settlement, I am unable to state with accuracy; but from the best estimate I can make, it must be considerably over five hundred—five hundred immortal beings, once a part of my pastoral charge, their bodies now in the grave, their souls in eternity; among them five of my own children; four sleeping in the burying ground where many of your friends lie interred, and one far away among strangers on the shores of the Bosphorus. And still the mighty stream that conveys all living beings to eternity is sweeping on, and soon it will bear us away to our final dwelling place. Nor should we be grieved at this, seeing our friends so many of them have gone before us; and this world is so fast losing its attractions, and the one above is receiving our dearest treasures. This is not our dwelling-place, nor our home. How affectingly is this fact pressed upon our attention by the scenes of mortality that have passed before our eyes during the last thirty years. Surely if anything can make us solicitous to have a home, a dwelling-place above, it must be the certainty there is, that the places which now know us will soon know us no more.

The "Shaking of the Nations."

The state of Europe is adapted to excite very solemn thoughts in religious minds.—Day by day kingdoms are overturned, and powerful potentates are either submissive in the hands of their subjects, or fugitives from their own realms. The common observer sees in these things only the operation of human causes; and the political philosopher prides himself in being able to trace, link by link, the train of circumstances that has led to the result. But the christian, without fanatically shutting his eyes to the instructive study of the secondary and subordinate agencies that have been at work, rises higher in his estimate of these stupendous changes, and refers them ultimately to the overruling providence of God. "The nations raged, the kingdoms were moved: *He uttered his voice*: the earth melted." "Verily, there is a God that judgeth in the earth." And while other men are at the 'ways' end, wondering to what all this will lead, and either indulging in extravagant hopes, or nurturing unreasonable alarms, it is the consolation of the christian, that as this shaking of the nations has not come to pass without the divine will, so it will be conducted by divine power and conducted by divine wisdom promotive of his own glory, and of truth and righteousness. The fury of the human tempest may be terrible, and even overwhelming; but "the wrath of man shall praise him, and the remainder of wrath will he restrain."

Surveying the field of Europe on principles like these, we may preserve our equanimity even in the midst of so huge and fierce a tornado. The complexity and hubbub of the machinery might, indeed, fill us with doubt and bewilderment; but we come to the view of its tossing and confused revolutions with a prior confidence in the unerring skill of the great Machinist. In all these mighty movements, we recognize the fulfilment of prophecy. Not that we assume in every case the unity to par particular events with particular predictions, a species of presumptuousness that has perhaps rarely been exercised without rebuke; but we discern a general correspondence of the character of events to the strain of prophetic intimations; and, knowing, as we do, that the divinely instructed seers point to the universal reign of Christ as the common end of their predictions, we confidently regard all great movements among the nations as preparing the way for that glorious consummation.

Every new change is of necessity an advance towards the final order of things; but the most hopeful sign of the present commotions is the absence, among the triumphant nations, of those retaliatory cruelties, and of the blasphemous Atheism which disfigured the analogous overturnings of a former century. They wage a war of principle, not of passion; and there is, therefore, the less ground for fearing a reaction. Not only are their demands moderate and reasonable, but the things they demand have a moral tendency to secure for them that "progress" to which they nobly aspire. A free press, publicity of trial, trial by jury, representative legislation, ministerial responsibility, though last, not least, religious equality, are the main principles of the kingly rulers themselves, if they be not established on the basis of a constitutional monarchy like our own, instead of the comparatively untried form of a republic.

We must not magnify beyond due bounds the regard for religion which is perceptible, and which honorably and hopefully distinguishes this great movement in comparison with all previous shakings of the nations.—Still, how far soever the majority of the European population may be from appreciating christianity in the personal application of its salutary doctrines, yet, when we reflect upon the awful scenes of other days, we cannot but accept it as a homage to truth, that in France, the revolution assumes the ethical system of the christian revelation as the corner-stone of its proposed republic, while Germany, with its solemn songs of praise and thanksgiving, evinces somewhat of that earnest piety which consecrated even the less pacific triumphs of Cromwell and his Puritan armies. It should be our constant prayer, that none of the neighboring nations may be premitted to lose the ground they have gained, either by any rash abuse of their success, or by neglecting the golden opportunities now within their reach, for allowing vital christianity to confer upon them that satisfying happiness and lasting prosperity which no mere forms of political freedom, however extensive, can of themselves bestow.—*London Patriot.*

Christianity and the Age.

Christianity, as a divine religion instituted for human welfare, has always a mission, and yet its mission may be, and is, modified by the peculiar features of any particular age of the world.

The present age exhibits two marked and extraordinary features, modifying the mission of christianity, and demanding the attentive zeal of the church.

1. The vast extention of commerce opens the world to the work of evangelization. "The uttermost parts of the earth" are brought near,—the Chinese and the dwellers upon the islands of the sea, are in a new sense our neighbors. Nor these alone. The enterprise of traffic has opened communication with will nigh every tribe of earth's population, and rendered all kindreds and tongues accessible by the church. Plainly such Providential facilities are not to be overlooked. It becomes most clearly the duty of every disciple whose warm heart has sent forth every aspiration, "Thy kingdom come, thy will be done in earth as it is in heaven," to study how these facilities may be best used for promoting the universal triumphs of Christ, and uniting the universal world into the converting this sin-marred world into the vestibule of heaven. Christianity should be commercial enterprise was restricted, when lands now familiar were known only in the dim or doubtful narratives of isolated travellers, when tribes and nations now neighbors were unknown, the church, even while admiring the prophecies which promised the revelation of Christ's glory among the Gentiles, might find some excuse for sitting in inaction. But now inaction is sin. The field is the world, and the field is open. To behold earth's myriads treading unwarned and unblessed to the grave, and to withhold the knowledge of salvation when the Providence of God has thus facilitated the universal diffusion of the gospel, is to turn away from the plainest summons of duty, and must be displeasing and offensive to God.

2. The age is marked by an extraordinary uprising of the masses, throughout all christendom, towards a state of personal and individual consequence and it is the mission of christianity to prepare these masses for the possible social comforts of their novel condition. Here is the great social problem of our times,—and christianity alone can solve it. The nations struggle for republicanism,—christianity alone can make republicans. Where individual life is unimpured and unmarked by the graces and virtues of christianity, nations struggling to be free are obliged to shelter themselves under the protection of despotism. The universal struggle for republicanism therefore, which marks the age, puts christianity in a peculiar relation to the age, and demands that she should be reforming. Additional to her never-ceasing work of "saving sinners," and her never-ceasing work of inculcating in the limited circles of life the social virtues, she must bring her principles and laws to bear upon all life.

All classes of men in christian countries, particularly the classes that have felt the pressure of political restraints and exactions, have suddenly resolved to think for themselves, to seek their own fortunes, to improve their own condition,—and such are the entangled relations of society as modified by laws, institutions, manners and habits, that social questions of every form and of vast moment must continually rise, making the nations reel to and fro like drunken men, and causing timid hearts to abandon hope for the world. It is the mission of christianity, to produce an issue of order and happiness,—to work inwardly in the hearts of the people, and to utter outwardly in relation to all these questions the mandate of her own laws. Life has no relation for which christianity has not a Law,—no emergency of social discord and turmoil for which her ruling presence is not the pledge of a subsidence into tranquility and peace. The authority of Jesus over the waves of Galilee is but a type of his authority over the waves of a troubled world.

These views of christianity and the Age lead us to the conviction that the church of Christ has seen no period when she could with more truth mark so broadly and so deeply on the world. Her missionary opportunities, even with her present limited missionary agencies, put her humblest members in communication with the perishing of the most distant lands, and allow the feeblest to take part in the conquest of the world for Christ. So noble is the christian calling,—so blessed is it to live in such a day as this! But while all the disciples of Christ may bear an honorable part in the great and ultimate triumphs of evangelization, there is a special field and a special call for the cultivated mind which is found within the church. It is to the cultivated mind of the church that we must look for the solutions of the problems of society, and for the development of the laws of christian moralityunder the guidance of which the rising masses may enjoy the fruits of their struggles. It is to the christian ministry, to christian moralists, and to statesmen who seek their wisdom in the illuminations of Divine truth, that the world is to look for such an unfolding of the laws of Christ, as shall bring to a harmony of convictions and of conduct the rulers and the ruled,—as shall secure equally to the rich and the poor the rewards of industry, and apportion in just measures between them the proceeds of capital and labor. In the reconstruction of society it is for them to show how Conservatism and Progress harmonize,—that to reconstruct is to save the good of the past and to add the good of the present,—and that thus only can the social fabric rise toward heaven. Without this mission to which they are called, that fabric is but a Babel, blasted by the confusion of tongues; with that mission accomplished, it shall ascend so far towards heaven that man may hold near communion with the skies, and on the breath of that exalted atmosphere catch the chorus of angels, "Glory to God in the highest, on earth peace, good will to men."

N. Y. Recorder.

The Great Change.

An unconverted man is not happy. There is a dull load on his spirit—a dim cloud on his conscience—he scarcely knows what he would be at—but he certainly is not happy. If a considerate man, he is aware that there must be a joy in existence which he has not yet struck out—a secret of more solid bliss which he has hitherto not but upon. He is not at peace with God. He has not secured an explicit reconciliation with his Creator and Sovereign. God's frown is upon him, a frown as wide as is the sinner's universe,—Go where he may, he cannot get out into the clear daylight of a glad conscience and a propitious heaven. And it is not till he finds his way into the Goshen of the gospel, that sun-lit regions on which the beams of God's countenance still smile down; it is not till from the gross darkness and palpable gloom of a natural condition, a man is led into the grateful light and glorious liberty of the sons of God; it is not till then that he knows the recovery of undiluted joy and the perfection of that peace which passeth all understanding.

It is not till the spirit of adoption makes him a child of God that he thoroughly feels himself a man; and it is in the sweet sense of forgiveness, and in the transporting assurance that he is now on the same side with Omnipotence, that he first breathes freely. The thrill of a sudden animation sweeps through all his frame; and encountering no unwonted gaiety all around him, he perceives an unwonted energy within him. Peace with God has brought in power from God, and (with the Lord, he loves to dictate) there is no work which he is loth to do; and with that Lord upon his side, none which he cannot hope to do.—The convict-labor and hireling tasks of the prisoner and bondsmen are exchanged for the free-will offerings and affectionate services of a son and a disciple. Reconciled to God, he is reconciled to every thing which comes from God; and full of the love of Christ, he counts every thing which he can do for Christ. "Come, labor, for I love thee now. Come, hard work and long, I am in a mood for you now. Come, trials and crosses, for I can carry you now. Come, death for I am ready for thee now."

His relation to Christ has put him in a new relation to every thing else; and the same fountain which has washed the stain from his conscience having washed the scales from his eyes, an inundation of light and of beauty burst in from the creation around him, which hitherto was to him as much an unknown universe as its Creator was the unknown God; and the boundless inflowings of peaceful images, and happy impressions, and consolations, dilate his soul with an elasticity, an enterprise and courage as new as they are divine. He has found a Saviour, and his soul is happy.—The Lord Jesus is his friend; and his spirit, once so frigid, is become a fervent spirit. His new views have made him a new man.

Milton.

The memory of Milton was one of rare tenacity, retaining, even in declining age, all its pristine vigor. Alas! not always so clear are the evenings of the poet. How affecting is the brief passage of autobiography which Ben Johnson has given us, in his discoveries. "Memory, of all the powers of the mind, is the most delicate and frail, it is the first of our faculties that age invades—Seneca, the rhetorician, confessed of himself he find a miraculous one; not only to receive, but to hold. I myself could, in my youth, have repeated all that I ever made, and so continued till I was past forty; since, it has much decayed in me. Yet I can repeat whole books which I have read, and poems of some selected friends which I had liked to charge my memory with. It was wont to be faithful to me; but, shaken with age now, and sloth, which weakens the strongest abilities, it may perform something, but cannot promise much. By exercise it is to be made better and serviceable. Whatever I pursued with a while I was young and a boy, it offers me readily, and without stops." So it was with the blind singer of the fall of man; the splendor of the grass and the glory of the flower, the beauty of the elements were around him and upon him as vividly and as sensibly as in his early days, ere his vision had been "blasted by excess of light." Flora came to cheer him in that chamber, hung with rustic green, where she was visited by Ithe, Wrigle, as brightly as under the elms of Horton, purpling

"——all the ground with vernal flowers;"
The "primrose that forsaken dies,"
"The tuft-crow, and the wilmot-ted woodbine,
White violet, and the pansy-freaked jessamine,"

till from the "smooth shaven green," or the arched walks of twilight groves," he beheld

"——the wandering moon,
Riding in her highest noon,
Like one that has been led astray
Through the heaven's wide pathless way."

Milton realized the canons of Johnson; what he borrowed he made his own by the art with which he adorned and heightened it; if he found a pearl, he set it in gold. Even the flowers he transplanted from the bowers of the Italian muses, bloomed into more luxuriant brightness than in their native beds.—His style and diction correspond with the majesty of his theme; in his early poems he had delighted the ear with a facility, a richness, and a dance of numbers, that might have smoothed the raven wing of darkness till it smiled." The festivity of Comus, the merriment of L'Allegro, the contemplative sadness of the Penseroso, were all represented with a truth and beauty that [illegible] but the most austere language for Paradise, not less peculiar and original than the former, but better suited to that high argument; for the liquid harmony and long-drawn out sweetness of the Elizabethan poets, he substituted the statelieness of the Grecian muse, recommended by a strain of music, deep, clear and solemn as the roll of an organ in the cathedral. Elaborated and complicated as the construction of his versification appears to the unattuned reader, he more than once exulted in the ease and freedom with which it flowed from him—

"If accidents style I can obtain
Of my celestial patroness, who deigns
Her inspiring ambiance unmeasured,
And dictates me to numbering, or inspires,
Easy my unpremeditated verse."

And again we find him meditating on the

"——thoughts that voluntarily move
Harmonious numbers."

Voltaire is related to have inquired of Pope why Milton did not rhyme Paradise Lost?—Paradise would have been lost a second time if he had. He left Dryden to "sag his rhymes." Thus have we with devout hand hung our garland upon the poet's tomb; after all, a vain attempt; "for eloquence," to borrow the words of Coleridge, "has already exhausted its treasures in his praise, and men of genius have rivalled each other in the splendor of their offerings at the shrine of the bard. He has long ago taken his seat with Homer and Shakspeare, one of the poets of the world. Into the remotest recesses of the civilized globe, the voice of the old man eloquent has penetrated. Even the lone Icelander, placed "far amid the melancholy main," has listened in his tongue to the story of Paradise. He has left us models of excellence in every branch of his art.—In the sublime epic, the noble drama, the picturesque mask, the graceful elegy, the vigorous sonnet—in all he is equally great, equally beyond the reach of rivalry. His genius ripened with his years, and every poem he wrote was a step of purer gold to his Temple of Fame. His element was solemnity, but he possessed in an eminent degree the opposite qualities of cheerfulness and grace. He who with the power of heroic song could stir the soul as with the sound of a trumpet, knew also the "tender stops" of the pastoral flute; and the same hand that armed the rebellious legions, and built up the radiant domes of Pandemonium, mingled also the cup of enchantment in Comus, and strewed the flowers on the hearse of Lycidas."

Such is the enthusiastic eulogy which has been pronounced upon his poetry; but the christian will remember, with deeper delight, that in all his verses we behold the flow of a graver inspiration than ever kindled the heart in the greenest haunts of Par nassus, that his

"——Genius had angelic wings,
And not on mortal."

Quarterly Review.

A Court Preacher.

During the reign of one of the Williams of Scotland some dissatisfaction arose with the king and court in relation to a young preacher. One day as he was going into the pulpit the king gave him a text from which to preach extempore. The passage given was the account of Philip and the eunuch. Being a young man, and a novice in his profession, he was at first a little disconcerted, especially as he was to speak before the king and court; but having thought a moment he began as follows:—"This subject presents us four wonders, all of which I shall briefly consider. The first wonder is, that a *courtier* should be found *reading*. The second that he should be found reading the *Bible*. The third, that a *courtier* should confess his *ignorance*. And the fourth and the greatest wonder of all, that a *courtier* should go to a *preacher* for instruction." It is unnecessary to add that the court gave him no more texts, although they listened with sleepless attention to his exposition of this.

THE RECORDER.

FRIDAY, OCTOBER 6, 1848.

The Duty of Christian Citizens.

Religion has much to do with all that appertains to men as mortal as well as immortal beings It teaches a duty to civil government. "The powers that be, are ordained of God." Any form of government, or any mode of administration is preferable to anarchy, or mobocracy. If every one is left to do what is right in his own eyes, the interests of men will be constantly clashing, and there will be no common umpire to settle controversies. In republics every citizen is responsible for the influence which he exerts in the choice of rulers, and in enacting and executing the laws. Every citizen is a component part of the commonwealth. At a particular crisis his individual voice and influence may save, or destroy the community. The elective franchise of the christian citizen cannot be thrown away, or trifled with, and he be free from blame.

If the good man is to do all things for the glory of God, even the supplying his animal wants, he must be actuated by no other motive in his duties to civil government. The good man should act as conscientiously in exercising the elective franchise as he does in the performance of any religious duty. Prayer and supplications should be made for all in authority, that they may be just men, ruling in the fear of God.

No individuals, or communities should ever be guilty of the gross inconsistency described by a certain minister in his opening prayer, at a town meeting for the election of State officers, who addressed the Ruler of nations thus; "*Thou, Lord, knowest the hypocrisy of this people, who send for thy servant to pray for thy direction in the choice of rulers, when thou knowest, that they come here with votes already written in their pockets.*" There should be a consistency between the prayers and conduct of men in political action as well as in other things.

It is not the province of a religious journal to hoist the flag for political parties; but it does come within our province to lay down the principles, that should guide our conduct in performing our duty as citizens. The christian, when he enters the church, does not dissolve his connection with the State. His individual weal or woe, is identified with the nation of which he is a part. There is such a thing as christian patriotism, a love for our country as the place that gave us birth, and with whose interests our own, our family and our posterity are intimately associated. Shall our influence be exerted to sustain institutions that are a reproach to a people who profess to be a model nation in sustaining free and equal rights? Shall we throw the chains of slavery over newly acquired territory, that has always been free? Shall a nation that professes to be an asylum for the oppressed of the old world, go on in extending oppression in the new? These are moral questions, that relate to political action. A responsibility is thrown upon every elector in this widely extended Republic, which cannot be thrown off, nor action on it suspended. This is a responsibility that cannot be deferred through any human policy, or expediency.

The national sin of slavery will not grow any better by letting it alone. The evil has not diminished by the lapse of two centuries. If it should be let alone two centuries longer it would go on fortifying and strengthening itself. Its extension over territory already free must be prevented by political action. Where slavery already exists, the electors in those States are responsible for its continuance. We have no right to interfere by political action. But in newly acquired territory every citizen is responsible for the institutions that shall there be planted. We individually have something to do with the question, whether slavery shall be extended, or not. And thus we maintain not as political partisans, but as conductors of a religious journal that feel their responsibility for the influence it exerts on one of the great moral questions that is now before this nation. By every lawful and constitutional means we are bound to prevent the extension of slavery.

The Missionary's Father.

At the recent meeting of the American Board, we noticed an old man, of mild and pleasing aspect, as of one who had suffered and profited much by affliction, and whose appearance indicated a poverty like that of the old disciples. He was absent from no meeting, and manifested all the interest of a joint proprietor in the concern. While contributions of fifties, and of hundreds and of thousands, were pouring into the treasury to relieve it from its debt, this good old man leaned towards us, as we were seated at the "reporters' desk," and requested us to take a small piece of paper, and to write on it for him these words; "From a Missionary's Father." He took the paper thus inscribed, and rolling in it a single dollar-note, taken from a slender stock of money, passed it up to the table of the treasurer, whose anxious visage was beginning to soften down into something like cheerfulness.

We were struck with this as one of the lesser and unchronicled incidents which contribute to swell the tide of holy emotion at such a consecrated hour. We thought of her of whom it was said; "She hath done what she could;"—and of another of whom it was said; "She hath done more than they all." Here was one who had invested in the missionary enterprise, perhaps his dearest treasure, the child of his affections and old age, the pride and solace of his heart. He had parted with the very staff and stay of his declining years to help on the good work; and now by this one more offering from his scanty funds, was showing himself satisfied with his great investment, contented with its present and prospective dividends, and anxious to take all the additional stock he could procure.

We thought that such a meeting as that must be intensely affecting to a "missionary's father."

We thought it a question painfully doubtful, whether our own present degree of faith and zeal were sufficient to enable us to part with an endeared and precious child, all fitted and polished to the work, to go forth into that great field, to labor for Christ at a returnless distance from our side.

And we thought, too, that when the people of God shall love their Lord and his kingdom enough to give up their best trained, and most creditable, and most reliable children, to the missionary work, there will then be no lack of dollars, and no deficiency of prayers, such as should annihilate "that miserable monster of a sixty thousand," and cause his ugly and frighting visage to be forgotten.

Christian friend, you call yourself the friend of missions. Will you give up your son to the work, and feel it an honor and a joy to have him accepted and worn out in it? And if not, how much will you gladly give to be excused from becoming a "missionary's father," and to buy off your idolized darling from his share in the toil, the suffering, the triumph, and the glory?

Good Denominational Neighborhood.

Last year the Congregational Church in Waltham, under the pastoral care of Rev. John Whitney, had occasion to remodel their house of worship, and the Methodist Church in the village, with true christian liberality, invited them to worship in their house till the repairs should be completed. The offer was gratefully accepted, and for several weeks the two pastors officiated alternately, very much to the satisfaction of all concerned. At the close of the joint arrangement, the Congregationalists, as a token of their gratitude and fraternal regard, presented the Methodist Church with a splendid copy of the Bible for the use of their pulpit.

This year, the Methodist Church have been under the necessity, in consequence of their prosperous condition, to enlarge their own accommodations, and Rev. Mr. Whitney's society reciprocated the compliment which was tendered to them the last season, and invited their Methodist brethren to worship in their house during the interim. This offer was also promptly accepted; and we learn that while Mr. Whitney has been for some two or three weeks past prostrated by sickness, Rev. Mr. Sanborn, the Methodist minister, has officiated for the united congregations with entire acceptance to all. How much more of the spirit of Christ and of true christian dignity and propriety there is in such acts of denominational courtesy, than in that narrow spirit of sectarian illiberality, which was the bane of the churches for many centuries, but which, we rejoice to see, is rapidly disappearing from all evangelical christendom.—*Reliance and Visitor.*

The Action of the Board on Slavery.

The course which the Prudential Committee have pursued, relative to slavery, in the Cherokee and Choctaw missions, has met with the approbation of discreet men. They have ascertained the facts in the case, and given the missionaries definite instructions to bring the gospel to bear upon this sin, as they do upon any other.

They do not expect, that in a single moment, the half-civilized Indians will let go their hold of what they have been accustomed to consider property. It is, however, high time that a beginning was made. The axe must be laid at the root of the tree; the doctrine of total abstinence from this sin has been distinctly taught.

Mr. Treat has followed up his first letter by sending a second, as a reply to the missionaries. The Prudential Committee are now waiting for a reply to Mr. Treat's second letter. The correspondence has not closed; the time has not yet come for final action. It is wise, in some instances, to make haste slowly. There is a time to act, and a time to suspend action. The crisis has not arrived for final action.

We are among those who have confidence in the Prudential Committee; not that they are infallible, for "to err is human;" but their governing purpose is to do the will of God; and they distinctly understand, also, that the great mass of the churches, who sustain the Board, are decided in their opposition to the system of slavery. This opposition is becoming stronger and stronger.

In the last number of the New York Observer, the editor says:—"As to the extension of slavery over territory now free, there are scarcely two opinions. Nine-tenths of the North are inflexibly opposed to it. And I have been amazed to see how far the consequences of this purpose have been calculated. Grave and reverend men, cautious and prayerful, who would die for a principle as readily as they go to bed when weary, will calmly tell you that they are prepared to see the Union of the States dissolved, before they will consent to the extension of the curse over soil now free from the tread of a slave. I believe this is the prevalent feeling at the East and the North."

We wish on all proper occasions to bear our decided testimony against slavery; still, we believe that the time has not come for final action upon its existence in the Indian mission churches. It has been well said, that "God is never in a hurry," but impatient man wishes to do a thing in a moment.

Accordance in Prayer.

A sermon was preached in this city, the last Sabbath, on "Accordance in Prayer." Text, Acts 1: 14. "These all continued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with his brethren."

The preacher showed, 1. What constituted accordance in prayer. 2. How it could be obtained. Accordance necessarily implies that there are a collection of individuals. It refers to social prayer.

1. Accordance in prayer implies a common sense of want. Those who hold the ten days prayer-meeting before the day of Pentecost, all felt the necessity of instruction and help from God. 2. They had harmony of sentiment. 3. They had mutual confidence in each other. They understood each others characters, for they had all been through the same trials.

How shall we obtain this accordance? 1. By praying together. Those, who are accustomed to pray and consult together relative to their united action in the cause of Christ, will from necessity feel that they are bound in the same bundle of eternal life. 2. By confessing their faults one to another. In the present imperfect state, in the transaction of business some unpleasant things arise, and where such things exist the faults committed should be confessed. 3. Accordance in prayer is obtained by an engagement in the same labors. 4. By pecuniary sacrifices for the same object. Under the exigencies of the church at Jerusalem, she practically gave all her property to the cause of Christ. "Great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands, or houses sold them, and brought the prices of the things that were sold; and laid them down at the apostles' feet, and distribution was made to every man according as he had need." Such pecuniary sacrifices as these would certainly produce great harmony of feeling and wonderful accordance in prayer.

A church which has the accordance in prayer described in this sermon may expect a pentecostal season near at hand. Let all her members be found in the prayer-meeting, of one accord in one place, and her minister will not labor in vain. If the Holy Spirit does not come as a mighty rushing wind, the still, silent and powerful voice of God will be heard seen and felt. The stillness of death will no longer reign through the valley of dry bones; but the breath of God will breathe upon the slain and they will live. The Lord will turn back the captivity of Zion, as streams of the south.

Colporteurs in Western Virginia.

LEWISBURG, Va., *Sept.*, 1848.

The colporteurs in the service of the American Tract Society in this State have been assembled at this place for several days, for personal conference with Messrs. Cook and Bliss, secretaries of the societies at New York and Boston. Their meetings have been of so novel and interesting a character, and the field they have traversed is so little known, as to render a sketch of their proceedings worthy the attention of your readers.

Besides the secretaries and superintendent, (Mr. Cross,) ten colporteurs were present from counties west of the Alleghanies, two from valley counties, and one from Eastern Virginia. They are mostly natives of the State, and are associated with seven different denominations. Some of them have been engaged for years as itinerant preachers, and are familiar with life in the mountains. Others have been trained in comparative comfort, and endure their many sacrifices for Christ's sake and the good of souls. Others, still, are men of the mountains, accustomed to hardships and inured to toil.

Nearly a day and a half was employed in the narration of the manner and incidents of colporteur labor on their several fields, with a description of the physical and spiritual condition of the counties visited. More light was thus thrown upon this subject than was, perhaps, ever before gathered. Their statements were not merely vague guesses, based on a superficial survey of large fields, but definite facts, the result of careful and pains-taking observation, extending over entire counties, and embracing hundreds of miles of territory. From memoranda made at the time, I will group together some of the facts which will serve to show the nature of the field, and the necessity and adaptation of colportage to its cultivation.

The wide field traversed by these brethren, embracing some 50 or 60 counties, stretches from the Blue Ridge to the Ohio River, a mean distance of more than two hundred miles in width, and from the Pennsylvania to the Tennessee line. The territory is about equal to that embraced in the States of New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, and New Jersey. But while the population of these States will average something like sixty to the square mile, that of the district under consideration will not much exceed ten, and many counties have not more than two or five inhabitants to a square mile. West of the Alleghanies, the country is an almost uninterrupted succession of mountains, suited alone for grazing, or, if the immense water power were turned to account, for manufacturing. The people chiefly reside in log cabins, along the little valleys, ravines, or hill-sides, with almost no reference to neighborhood, school, or church privileges in their location. There are not a half dozen villages in Virginia, west of the Alleghanies, that contain 300 inhabitants each; and in one county, 70 miles by 35, larger than the State of Rhode Island, the largest village contains but five dwellings. The difficulty of reaching a population thus scattered, is immense, especially as few of the counties have tolerable roads, and where they exist, the people seem to pay no respect to them in their settlement. Cattle being the chief staple, they can be driven from the mountains to market, through forests and across creeks, whether there are roads and bridges or not. The primitive mode of living, and the limited wants of the settlers, afford little occasion for thoroughfares to bring commodities to their abodes. Thousands of miles the colporteurs have clambered over the mountains, and threaded the little valleys, often with nothing more than a bridle path to guide their way. Sometimes, for weeks, the hard earth, or the riven slabs which form the cabin floor has been their bed, and their saddle-bags a pillow for their weary heads. But toil and sacrifice are sweet, in obedience to the Redeemer's command to convey the gospel to "every creature."

The *means of education* are very restricted and inadequate. The schoolmaster needs to be on horseback to find his pupils. Probably, one fifth of the adult population cannot read at all, and a much larger proportion are but poor readers. Nearly one half of the population are so situated as to prevent the enjoyment of the means of instruction with any degree of regularity, if they were provided; and in many counties there were not more than one or two common schools in operation. Sabbath schools were few in number, and imperfectly supplied with teachers or libraries, and few children attended them.

The account of *ministerial instruction* is altogether inadequate. In a region of country more than twice as large as Massachusetts, there are but six places where the congregations enjoy the preaching of the gospel regularly every Sabbath; and a very small proportion of those who hear the gospel have the opportunity more frequently than once a month. Immense numbers do not enjoy the privilege from year to year. Such facts as the following, existing in a State which has been settled for more than two centuries, seem utterly incredible; yet they are literally true. A county, 40 miles long, has the labors of but two preachers, with six congregations, averaging about 40 members. Another county, 70 miles by 35, has the labors of two itinerant preachers, and no other. Other counties are better supplied with preaching; but nearly all have destitute families and neighborhoods, who never hear the preached word.

It is not strange that an appalling *destitution of the Bible* should exist among a population so sparse, and enjoying so few other means of grace. Already, the colporteurs have hunted out 3,184 families, embracing more than 15,000 souls, who were destitute of the Word of God. In many cases, professors of religion, of various denominations, were found without this precious treasure; and it is clear, that a large part of the whole number would have remained destitute, but for such a system as colportage.

Religious books, in any variety, were rarely found. No less than 5,201 families have been visited in the last three years, who were destitute of all religious books, except the Bible. This is more than one fifth of the whole number. And this statement will excite no surprise, when the fact is known, that in a region of country 200 miles wide, and 250 long, there is not a single bookstore where religious books can be purchased! If it is not a work of philanthropy and benevolence to convey religious reading to the doors of the population thus situated, I know not the meaning of the terms. To use the strong language of Cotton Mather, applied to the circulation of religious books, "A worse doom than to be condemned to the mines rests upon that soul that would rather hoard up his money than employ it on such a charity."

Notwithstanding the ignorance and destitution of vast masses of the people, they are proverbially kind and hospitable, and they give a cordial welcome to those who come in the spirit of christian kindness to do them good. Their rude fare is free to the colporteur. Rarely does a hotel keeper or toll-gatherer exact anything from these christian laborers. In one instance, every family in the county was visited without the charge of a single dime for entertainment. And a prevalent desire for instruction is awakened in many parts of the State. In communities where almost no religious books previously existed, publications to the amount of $70 or $100 a month have been sold. And they are read. Sometimes, when returning on his track, the colporteur has found a book loaned, from cabin to cabin, until it has been read eight or ten times. Again, the families residing contiguous to each other will purchase different volumes, so that they may get the reading of a great variety of books. In one case, a female followed the trail of the colporteur, and read all the tracts left in seven houses. Another bought Doddridge's Rise and Progress, and spent weeks in the mountains, reading it to her neighbors in their cabins. Now, good books are no great a rarity, that they are prized and read; and thus stimulate the desire for further light on the great subject of salvation.

I must defer a statement of the history and results of colportage in Western Virginia, and the incidents of the meeting of colporteurs, till another occasion. But I cannot close this letter without inquiring, if such destitution exists in the oldest of the old thirteen States, what would not a similar exploration reveal of spiritual desolation in the sparsely settled districts of the newly populated States? If a reliance on the *attractive* principle of evangelization for centuries leaves a vast field in such a moral condition as this, is it not time to resort to the *aggressive* principle, by which alone it can be rendered certain that *all* the population will be reached with gospel influences? Is there any other or better way to arouse the people, in scattered and destitute regions, to the value of educational and religious institutions, than fireside conversation and the circulation of religious reading? Is it not highly desirable and important that just such an enterprise as that now in progress in Virginia, should be extended to every county and district of our vast country, and that without delay? Who, that knows the power of prayer, will refuse to pray for the Virginia mountaineers, and for the humble colporteurs, who with almost unexampled self denial, are bearing to their rude cabins the glorious gospel of the blessed God?

S. S. C.

"I Have Very Little Influence."

Some christians excuse themselves from personal activity in the cause of Christ, because they have little influence. They think that if they only had distinguished talents and an interesting mode of addressing their fellow men, then they would perform exploits. Now the fact is that God does not require them to serve him with any talents but their own. If he has given them only one talent, he has made them responsible for only that one. He to whom is committed one talent has no more right to be slothful, than he that has five.

In conversing a few days since with an individual of moderate attainments who feels deeply interested in the approaching Presidential election, he said "that he intended to do all that he could. If he could turn eight or ten, it would be something for such a man as he." This man had a mind to work. He did not excuse himself from the labors of the political campaign, because he could not acceptably address large assemblies. He expected to influence others by personal address. He was willing to work with just the talents he had given him, and in the circumstances where he was placed.

Let every individual member of the church act on this principle, and an influence will be exerted that will be felt in the world. The zeal and earnestness, with which politicians are now at work, should shame the church. Let no brother or sister in the church say, "I have very little influence, I can do nothing." If you have but little influence you are responsible for the use of that little. If in your humble situation you can turn eight or ten, you will save so many souls from death. You never know really what you can do, until, relying on divine grace, you make a fair trial. How many men have entered upon the work of the ministry, without the expectation of accomplishing any great things; yet God has given them to see more of the result of their labors than they ever dared hope for. There is not a single individual member of the church however humble, who, if he goes forth weeping bearing precious seed, will not come again rejoicing bringing his sheaves with him. Plead no longer the excuse for your sloth, "I have but little influence," but do whatever your hands find to do with all your might.

A Voice from New Mexico.

The recent annexations of territory to our country, have opened new fields for christian enterprise. Already has the American Home Missionary Society a laborer upon the shores of the Pacific, in the recently constituted Territory of Oregon. Others will doubtless be sent to cultivate the moral wastes of California. From New Mexico, we have already an earnest call for a christian minister to occupy a promising field of usefulness at Santa Fe. A correspondent of the New York Observer, writing from that place, says that the people of Santa Fe are generally a hospitable, superstitious, priest-ridden set—the men are somewhat disposed to indolence,—the women are complete esthetes—the majority of them vile prostitutes,—made so by vile specimens of humanity—who come out here under the port of intelligent free born citizens of the United States. Given up to licentiousness, too occupied as well as debasing, these hardened wretches think all like themselves, and glory in the remark so often made, that none can come here and remain unsullied.

"It is," continues the writer, "a hard place to live, especially for a christian, but, difficult as it may seem, I am confident, there are those here who, by the help of the Almighty, are still free from vice and hope to remain so. This little band, like leaven in the meal, will have its influence, and before many years, their power to suppress vice and immorality will be known. For the first time, I reckon, in the history of this country, a few Sabbaths back was enjoyed the privilege of a Protestant meeting. A fearless little few determined upon the measure, and they have been well repaid by the enjoyment they have and continue to receive from this regular assemblage of themselves together every Sabbath—heart seems bound to heart, and with one spirit and one voice, they make common supplication for greater strength to withstand temptation and to accomplish good. Earnestly they plead that this benighted land may become Emmanuel's land, and that superstition, vice and immorality may forever cease, and this people become a happy, holy race of men. These meetings continue with unabated interest, and, although there are very few who participate at all in the exercises, yet many attend, whom one would not think to see in such an assemblage. How much this people need a pastor of the right stamp—one who can go in and out before them and break unto them the bread of life,—one who is pious, godly, exemplary in walk and conversation. This people, the American part of it, are very willing to sustain a minister of the right stamp, and I heard a gentleman remark a day or two since, that 6 or 800 dollars might be speedily obtained for such a one's support. Whoever is sent here must be a man of great prudence, economy, perseverance, blessed with a good share of common sense, mild and conciliatory, intelligent, and above all, very pious and godly.

Popery is beginning to waiver here, so let us take active hold at once. The times do not observe their festival days with so much attention as formerly; their priests have not the same influence over them either I think; they neglect even to carry the host about the streets as before, and some of the Spaniards, when they die, have asked to be buried with heretics, and not in the church, and with military honors by our people. We have an influence over them if we will only exert it for good. May God grant that it be thus used."

Northampton Correspondence.

NORTHAMPTON, *September 26*, 1848.

MESSRS. EDITORS:—With a dear friend we again entered the grave-yard of this ancient town. We had not proceeded far when our attention was arrested by a neat square monument bearing the inscription, "To the memory of Miss Margaretta Dwight, who died 1845, aged 41." On the opposite side was written, "Father I will that they also whom thou hast given me, be with me where I am." This monument was erected by the young ladies who were connected with Miss Dwight's seminary. It was love and affection which prompted the act, and which may result in the final salvation of that happy company of youth. This brought to mind those touching words of our Savior. "This is my commandment, that ye love one another, as I have loved you." It will be a time of great rejoicing in heaven, when the last ransomed soul, shall enter there, to go no more out forever. May the prayers of that teacher be answered by an ingathering into Christ's spiritual kingdom of every one who was permitted to receive instruction from her lips.

We came to the graves of three little children. They were called away very young, even before they had experienced many of life's bitter scenes. The place of their burial is marked by the erection of a neat little monument. Methinks a mother's tear has fallen on that consecrated spot. Perhaps it may be said of a sister "she goeth to the grave to weep there;" or of a brother, that by these repeated dispensations of Divine Providence he has been led to consecrate his early life to the interests of Christ's kingdom. The first inscription read thus:—

"The rose that seemed to die
Is but transplanted to its native sky."

The little happy spirit left the society of earthly friends for that eternal rest on high. The second conveys the same idea:—

"A joyful thought such treasures cannot die."

The third read thus:—

"A little chorus lighted here
To twine around our hearts and disappear."

What an interesting sight was that when our blessed Master took children in His arms and blessed them. There are in this burial place a large number of small stones erected over the remains of those who closed their eyes on earthly scenes when quite young.

"Death is the lightest evil we should fear,
'Tis certain, 'tis the consequence of life.
The important question is not that we die,
But how we die."

The testimony of the friends of Sylva Church who died 1822, aged 60, is written for our benefit. She was a colored woman and for many years an inmate of the family of N. Storrs. "Very few possessed more good qualities, she was for many years a member of the Rev. Mr. Williams church, and we trust lived equally to her professions, and is now inheriting the promises." Who doubts that when the great archangel's trump shall sound, and declare that time shall be no longer, that with the company of chosen ones, her spirit will enter the new Jerusalem, to go no more out forever? "God hath made of one blood all the nations that dwell upon the face of the earth." "And whosoever will, let him come and partake of the waters of life freely." Who will hinder a poor sinner from going to the Prince of Peace, and ask to be bathed in that fountain which is open for Judah and Jerusalem?

We must mention the name of the late Rev. Theodore Wright who died in the city of New York last year. His remains were deposited in the place of his nativity by the hands of christian friends. Schenectady was honored by his labors of love, as many new born souls will testify. His skin was black, but there was within a large soul. Who will say that after many years of hard labor among his people that he did not give increased evidence of indwelling piety? Yea and down to life's journey's end did not the Savior speak to him of peace, hope, joy and eternal life? Who doubts that his spirit is now among the ransomed in heaven? We believe he led many of the flock to the great Shepherd; and they are now accepted in the beloved. We often heard him pray with power hardly equaled.

I close my present epistle, Messrs Editors, by requesting you to publish the following paragraphs relative to the grave of David Brainerd, which I copy from one of our village newspapers.

"Among the trusts which a favored and godly ancestry have committed to the keeping of the good people of Northampton, they have in charge the dust of this eminent man, whose memory is cherished extensively in this and even in foreign lands. More than a century ago, having breathed his last under the hospitable roof of President Edwards, he was laid in his early grave. Over the spot was erected a table of free-stone with a suitable inscription, which, in the lapse of time, becoming obscured, a table of slate stone was inserted horizontally on the top of the table containing a brief obituary of the young missionary. The tablet is remembered by some of the oldest inhabitants of the town, and might have remained to this day, had it not been broken up and carried off in fragments to preserve, by visitors to the spot. Within twenty-five years a second tablet o marble has met the same fate and been PILFERED, piece by piece, by those who have come to see where so good a man reposes. By a renewed effort a third has been supplied, but the bond of vandalism is not stayed, and attacks are now made on the body of the monument itself, and the tendency of this spirit of desecration seems to be ultimately to leave nothing to mark the hallowed spot.

"The good people of the village have never believed in the virtue of *relics*; if they did as pretests do in the virtue of the supposed pieces of the cross of the Savior, their benevolence would have led them long since to have scattered the fragments of Brainerd's tomb on the wings of the wind. But as they are plain Protestants, at least it is difficult for them to see how any one should *evince his reverence for the memory of a holy man, by stealing something from his grave.* They therefore, in the name of all that is sacred, beg all visitors to desist from mutilating the monument."

Yours truly, C. C.

The American Missionary Association.

MESSRS. EDITORS:—Perhaps your readers would like to hear something about the recent anniversary of the American Missionary Association, held in Hartford, Ct., Sept. 20th and 27th. This association has not been long enough in existence to be generally known, this being only its second annual meeting. It embraces both home and foreign missions. It is not to be considered as standing in an antagonistic position with regard to any other existing organizations, only it is pursuing the same objects with them in its own way. It is the American Board of the anti-slavery christians of the country; that is those who are not merely theoretically, but practically such, and those who have learnt to "remember them that are in bonds as bound with them."

The meeting commenced Tuesday afternoon. The reports of the secretary and treasurer, were read, officers chosen, and sundry other matters disposed of; all of which will in due time be before the public. In the evening, Rev. Mr. Perkins of Meriden, Ct., gave us a good sermon; but of its merits it is unnecessary to speak, as it will soon be published. All who read that sermon will understand fully the reasons for the formation of this association.

Wednesday morning, at 8 o'clock, there was a meeting for prayer, in the vestry of Mr. Patton's Church. The public meeting commenced at 9 o'clock in the same place, and the day and evening were occupied in animated and earnest discussions of topics connected with the operations of this society. Two of its missionaries were present; Dr. Bradley of Siam and Mr. Barnard of the Cass Lake Mission. Their statements and remarks were exceedingly interesting. It is always refreshing to hear a returned missionary speak; he has been on the ground, he speaks that he knows and testifies that he has seen, and he takes your sympathies along with him. Moreover he is himself a living epistle, known and read of all men. These gentlemen will shortly return to their respective fields of labor. May the Great Head of the church still own and bless them!

It takes time for a new organization to acquire the confidence of the community; but I am sure that the officers of the society, and the forty-four missionaries and assistants in its employ, deserve our confidence, and will secure it, as fast and as far as they are known. There is evidently among them much of the simplicity and purity of the gospel, much of faith and prayer, and much of sound wisdom. The meetings were not large, but there was that in the spirit which pervaded them, which strongly impressed me with this thought; that moral power does not depend on numbers. There was power there, which doubtless is destined to be felt all around the world. It will increase from year to year, and this society will take a high place among kindred associations in our land. Let every anti-slavery christian lend it a hand, and give it a prayer.

The receipts and expenditures of the past year have been not far from $17,000. It may excite surprise that these forty-four missionaries can be sustained at such a moderate expense; but the plan of the association is to have the missions, as far as possible, on the self-supporting principle. This is now the case to a considerable extent. They also propose to dispense with the services of agents, as far as possible.

"The American Missionary," published monthly, at New York, is the organ of this association.

The missions of this society are located in Siam, West Africa, West Indies, Sandwich Islands, Ojibawa Indians and Canada, with some home missions at the West, and one among the colored population of New York.

Officers for the year:—

President. Wm. Jackson, Newton Mass.

Vice Presidents. F. D. Parish, Ohio; C. D. Cleeveland, Penn.; David Thurston, Maine; J. W. C. Pennington, New York; Samuel R. Ward, New York.

Corresponding Secretary. George Whipple, 61 John street, New York.

Recording Secretary. Simeon S. Jocelyn, New York.

Treasurer. Lewis Tappan, 9 Exchange Place, New York; with an executive committee of twelve gentlemen. A. B.

Boston, Sept. 29, 1848.

The Sandwich Islands.

Rev. Mr. Atkinson, who has been recently sent to Oregon as a missionary under the patronage of the American Home Missionary Society, in his voyage thither, stopped a few days at the Sandwich Islands. He gives his impressions of the Islands as follows:—

I am happily disappointed in respect to the state of things here. It is true, on the dock many natives are idle and ill clad, some without pants. But at church and wherever I meet the better class, I am gratified at the intelligence and propriety of conduct they exhibit. I was prepared to see more of heathenism. But at church they were properly, though not tastefully attired. A thousand or more listened attentively to the fervent preaching of Rev. Mr. Armstrong. Some took notes. The choir sang as well as many in New England. It was led by Judge Andrews. The King and Queen, the Premier and his wife and the young chiefs occupied prominent pews near the wall, to the right of the minister. The galleries were occupied by the natives, all seated as below upon proper seats. The Sabbath schools and Bible classes are attended between the morning and afternoon service. The natives have a prayer-meeting every morning at five o'clock A. M., continuing till day light. The pastors are holding a kind of protracted meeting with them in different districts. I attended one with Mr. S——. It was gratifying to notice their attention and their fervency in prayer. There seems to be a revival among them.

Basket Meetings.

We learn from the Texas Presbyterian, that the Rev. James Simpson, of the Cumberland Presbyterian Church, is riding through Texas, preaching "on an average one sermon a day, and holding a two days' meeting every week." These two days' meetings are camp meetings in miniature. The provisions necessary for a noon lunch are brought to the ground in baskets, so that morning and afternoon services are held with but short intervals. At the same time the expense, confusion and dissipation of ordinary camp meetings are avoided.

In a new country like Texas, these basket meetings are calculated to be useful. They are not a novelty. *Such meetings were held by our fathers* in the first settling of the middle and south-western States, and by the people of Scotland a long time ago. There are many advantages, especially in neighborhood and village congregations, in having two days' meetings. Our book contemplates that every sacramental meeting should be of two or more days' continuance.

But our heart warms towards a brother minister that is able and willing to forego the sweets of his home, and mount his horse and traverse the wilds of a new country, looking after the lost sheep who have gone into the wilderness, and preaching on "an average one sermon every day and holding a two days' meeting every week." Would to God that all the ministers of Christ were baptized into his own spirit of self denial, perseverance and love for the bodies and souls of men!—*N. O. Presbyterian.*

Caricatures.

The approaching presidential election has called forth a wonderful lot of engravings, designed to ridicule the candidates and their friends. Among them all there is not one which can boast of ingenuity or not, such as can alone redeem a caricature from being a piece of silly pretension or stupid malignity. Such engravings belong to the lowest order of humor, approaching very near to the despicable "practical joke," equally offensive to good taste and to good manners. The recent caricatures, are among the earliest attempts at fun, "full of the most tragical mirth," dull drollery, and wretched abortions of humor. They cannot but provoke a melancholy smile at the expense of their dismal designers. Like the fat knight, and yet very unlike him, they are not only foolish themselves, but the cause of folly in others. A crowd of grazes was once cumbering the sidewalk before the windows of a London print seller, gaping at some new absurdity in this line. A passing suitor exclaimed with lusty cheer; "Hozzs, one fool makes many!" The throng, though mortified at its weakness, had sense enough to join in the cheering and laughter occasioned by this *sally*, and to disperse without delay.

Monthly Concert.

At the union monthly concert for October, at Park street Church, on Sabbath evening, Rev. Mr. Treat, Secretary of the American Board, said that several letters had recently been received from the missionaries in Oregon, containing more detailed accounts of the circumstances connected with the massacre of Dr. Whitman, his family and associates, from which it appeared, that no similar occurrence in the early history of New England ever surpassed that dreadful deed in treachery, deceit, and savage ferocity. The missions among the Indians of that district, would probably be abandoned on account of the war between the Indians and whites, and the disturbed feelings of the former.

Letters from the Sandwich Islands, showed that the religious interest at Honolulu, and many other places continued unabated; and that the King, Queen, and royal family, were deeply interested and constant attendants at the meetings. The first church at Honolulu, holding twenty-four hundred, and when crowded three thousand, people was so filled on the Sabbath that multitudes were compelled to stand through the service. This church was built about five years since, when the King contributed $3000.

Rev. Mr. Armstrong, the pastor of this church has been appointed to the office of Minister of Instruction, to succeed Rev. Mr. Richards, deceased. The Board were reluctant to part with Mr. Armstrong, but the station to which he is called is one of the highest importance, involving all the interests of Education in the Islands.

Mr. Armstrong in a recent letter, gives an account of protracted meetings which he had been holding throughout his field, in the different districts, and nowhere, he says, will the meeting-houses hold the people. In some places the church members retired to give place to inquirers who alone filled the house.

Several letters have been received at the Missionary Rooms from Dr. King—one dated August 4th, in which he says the hand of the Lord has been most manifest in preparing the way for his return, and in restraining the wrath of his enemies. He is quietly pursuing his labors, and not without some encouragement. Persons high in society have called to converse with him about their own religious interests. To close that his return was not designed to be a secret, Dr. K. had called on most of the King's Ministers, by whom he was generally cordially received.

A Voice from Lowell.

The monthly concert of prayer, in behalf of foreign missions, was held last Sabbath evening, by the five Congregational churches, in Jackson street Church. Addresses were made by Hon. Linus Child, Hon. Emory Washburn, and Jos. Aiken, Esq.

Mr. Child spoke in reference to the financial embarrassment of the American Board. He gave a brief account how the debt was accumulated, in which the Prudential Committee were honorably acquitted from any want of prudence in their appropriations. He said that some discretionary power was given to the missionaries; and it must necessarily be so, from the fact, that calls were made upon them for teachers, books and the establishing of schools, which must be answered before they could have time to send to the committee at Boston, for permission to grant these requests. His remarks were listened to with much interest.

Judge Washburn, in his remarks, considered the social and political bearing of missionary tours upon heathen character. It was through the labors of missionaries, that commerce had been successfully introduced into many pagan countries. In the course of his remarks, he presented a very interesting contrast between the entrance of Napoleon into Russia, and his defeat, with that of the five missionaries who first started to carry the gospel to the heathen. Napoleon with his 500,000 soldiers attempted to conquer Russia, but the God of armies was against him, so that, when he retired from the battle field, he found he had suffered a loss of more than 400,000. But the missionaries, with no other weapon than the Bible, and no motive power but the love of souls, and a humble dependance upon the Author of the gospel, went forth to conquer 800,000,000 of heathen. In this conquest the result has been glorious. They have emphatically gone on conquering and to conquest.

The influence of Protestant christianity, wherever it had gone, changed the social and political character of every heathen community; securing the blessings of education, thereby elevating the masses, and giving to pagan families a home.

Taking this view of the subject, it must commend itself to the philanthropist and statesman, regardless of the higher and eternal interests connected with a future existence; and the appeal is made to every lover of humanity, and to those in whom was found a spark of benevolence, to come up and relieve the American Board from its present embarrassments. If, for the want of a few thousand dollars, the work of retrenchment must commence, the influence must not only be appalling upon the heathen, but would bring on disgrace upon American christians. He would therefore, submit the subject to the audience to say, so far as they were concerned, what should be done to avert so dire a catastrophe. He would ask them to look at their own condition, reasoning, not only in an eminent degree, the benefits of a moral and political amelioration, but especially, those blessings which follow the profession of christianity. Rev. Mr. Hanks and Mr. Aiken also addressed the audience. At the close of the meeting a collection of $300 was taken up.

Perhaps it may not be improper to remark, that what the churches in this city have done, is but the beginning of the letting out of waters; and that, before the year shall have expired, they must take the liberty of knocking at the door of the Board's Treasury, asking the privilege to depart the gleanings of those whom God has blessed in the latter harvest.

Rev. Mr. Smith's Lecture.

Rev. M. Hale Smith, as announced, gave a lecture on Sabbath evening, to a large audience, on the religious character of John Wesley, illustrating the features of the Methodist denomination. The object of the lecture, with others which are to follow on the various religious denominations, as appeared from the introduction, was to communicate religious truth under the pleasing garb of biography, and to show that goodness and success are not confined to any one denomination. The lecturer began with the childhood of Wesley, gave an account of his training, his high standing at Oxford, his decided religious character, his missionary tour to Georgia, his return to the foundation of the sect of Methodists in success as a preacher, the opposition and persecution through which he passed, and his command over men.

He showed that the system of Wesley was his own, which he himself moulded, and which had increased and greatly prospered to the present time. The rise of the sect of Methodists is traced from its small beginnings till it had attained its present majestic size—till its altars stood in every clime, and, like the English drum-beat, its song of praise is heard in every land. With those that have turned many to righteousness shine as the stars of the firmament, John Wesley, he thought, would appear among the brightest.

DEATH OF REV. EDWARD R. TYLER.—We are much pained to record the death of Rev. Edward R. Tyler, editor of the New Englander, who died very suddenly, at New Haven, on Thursday of last week. Mr. Tyler was born in Brattleboro', Vt. His father was Hon. Royal Tyler, who was for many years the Chief Justice of Vermont. He graduated at Yale College, in the class of 1835. He pursued theological study chiefly at Andover, and for many years, with ability and usefulness filled the office of a Congregational pastor, first in Middletown, and afterwards in Colebrook, Ct. Connecticut. He was for a few years, Editor of the Congregational Observer, a weekly religious Journal published at Hartford; and since January, 1843, he has been Editor and Proprietor of the New Englander, which, in conjunction with other gentlemen, he originated and established. His age was 48 years.

SUNDAY SCHOOL

EXAMPLE OF SUCCESS.—The Marlboro' Hotel of this city, the oldest public temperance house of the country, has been recently fitted up anew, for the pleasant accommodation of about one hundred and sixty or seventy,—including resident families and individuals, as well as travelers. The arrangements of this house with reference to social comfort, and the regular practice, for many years, of opening the principal parlor for morning and evening devotions, which all who choose are privileged to attend, have fully shown, that such establishments can be sustained "on christian principles," with general satisfaction to the community.

LIBERALITY.—The Essex street Church contributed, nine hundred dollars, last Sabbath evening, towards the debt of the American Board.

Panorama of Mexico.

This is the fourth great geographical panorama which has been publicly exhibited in this city, and we do no injustice to those which have preceded it, when we pronounce it equal to Banvard's original and genius-like sketch of the Mississippi and its borders, or to Bayne's "Voyage to Europe" or to Hutchin's "Sea and Shores of the Mediterranean." The recent war has been the occasion of furnishing the public with much information relative to the towns and cities of Mexico, its scenery, productions and inhabitants. This panorama brings before our eyes, the localities, people and scenes which have occupied so large a share of the attention of the people of this country for the last two or three years. The view consists of two parts; the first opens with the encampment of Gen. Taylor's army at Corpus Christi, followed by the crossing of the Colorado River, Point Isabel, Battle of Palo Alto, Resaca de la Palma the night after the battle, Fort Brown and Matamoras, at various,—town of Reynosa and the Rio Grand River, Camargo, Marin, Storming of the Bishop's Palace, near Monterey; City of Monterey, Valley of San Juan, with a Mexican Hacienda, City of Saltillo, the great battle of Buena Vista, Zacatecas, San Louis Potosi; Guanajuato, the Indian City of Yaqui; Queretaro, and Valladolid, the birth place of the Emperor Iturbide, including on the route the productions indigenous to the country, views of its broad barren table lands, isolated trees and towering mountains.

The second part gives a view of the principal scene on the route pursued by the army under Gen. Scott, after leaving Tampico, among which may be mentioned the Island of Lobos, Castle of San Juan d'Ulloa, Landing of the American troops at Vera Cruz, with a view of the City, the National Bridge, storming the heights of Cerro Gordo, City of Jalapa, Volcano of Orazina, Perote, its Castle and Coffee by moonlight, Puebla, Pyramid of Cholula, Valley of Rio Frio and Town of Cordova, Storming of the Castle of Chapultapec, with an extended view of the City of Mexico, taken from the dome of the great Cathedral.

Capt. Donovan to whose artistic skill we are indebted for this beautiful painting, and for several months a prisoner during the recent war in Mexico, where he was sold into slavery, delivers an explanatory discourse, relating many incidents of the war, Mexican life, and manners, &c., as the painting passes before the audience.

The Editors' Table.

THE PERSON AND WORK OF CHRIST. By Ernest Sartorius, D. D. of Prussia. Published by Gould, Kendall & Lincoln, 59 Washington street.

The author of this volume is General Superintendent and Consistorial Director at Konigsburg. The author adheres to the Augsburg Confession of Faith, and plainly teaches the evangelical doctrines of the Reformation. It is encouraging to find that the spirit of Luther still lives in the fatherland of the Reformation.

THE BAY OF MOUNT RHIGI. By the author of "Redwood," "Poor Rich Man," &c. For sale by Charles Pierce.

This interesting little volume was written by Miss Sedgwick. It shows the children of well trained families how they can benefit the ignorant and neglected of their own age. The mechanical execution of this work is creditable to its publisher.

NEW YEAR'S DAY. A Winter's Tale. By Mrs. Grote. With Illustrations by Geo. Cruikshank. Published by C. H. Pierce, 3 Cornhill.

A very beautifully written and affecting tale, designed to teach the sad and distressing consequences which may result from an ill-governed temper.

Foreign Intelligence.

The last arrival from Europe brings no news of any particular event of great moment, but the general aspect of affairs, throughout the Continent, is dark and lowering, foreboding storm and disquiet. The Central Government of Germany, when sent is at Frankfort, and the Prussian Government, are each without a ministry.

We published, two or three weeks since, an article from the pen of Rev. Dr. Baird, on the political prospects of Europe; the events which are now transpiring, justify the views which Dr. B. took of its future political condition. Said Dr. B. in that article:—"Everything announces a grand political crisis to be near at hand in Europe. The upheaving of the nations which commenced with the Revolution in France, on the 22d of February last, is destined to continue, unless we are wholly mistaken. For a while, it was hoped that France, Germany and Austria had gotten over the worst. Conventions had been called at Paris, Vienna, Berlin and Frankfort, to form constitutions and re-organize the governments of those great sections of Europe. But the work has been found to be prodigiously hard, from the inexperience of those called to the task, from inherent difficulties in the work itself, and from the excited state of the ignorant masses in those countries. The work of establishing constitutional government has not yet been achieved in any of them; nordo we think it will be well done for a long time to come. It will require many years of trial, of experiment, of failure, and repeated attempt, before success can be hoped for. There is neither religion nor intelligence enough among the people of those countries, at present, to ensure success in those efforts."

The account which a correspondent of the London Times, at Paris, gives of the unsettled state of affairs in France, is a pretty fair representation of the troubled condition of Europe generally. Says this correspondent, writing from Paris Sept. 13th:—

You will perceive that the funds have again fallen to-day, and somewhat considerably. The causes assigned for this new decline are the continuance of gloomy impressions respecting foreign and domestic politics. No ministry has been formed at Frankfort—none at Berlin. Austria is said to contemplate meeting on better terms in Italy than the mediating Powers contemplated assenting to her, and the populations of that peninsula seem to be everywhere disposed to Republican revolt. Here in France General Cavaignac is paying the penalty inflicted on every honest Governor of Government that has yet been seen. He is assailed on all hands and by all parties with a degree of rancour exceeding that which conspired Louis Philippe to abdicate, and which is in proportion to its injustice. One hears on all sides insinuations against the loyalty of the army and of the National Guards—that of the soldiers have been rendered discontented by the representations of Legitimists, Bonapartists, and Socialist—that the Garde Mobile are in a state infinitely better paid than they." It is said, in proof of this, that at the review on Sunday last two regiments expressed loudly their dissatisfaction at the superior pay and rations enjoyed by the Garde Mobile, and that those regiments have been sent away from Paris. How far these *on dits* are true, or the contrary, it is too late for me to ascertain to-day. They may be well founded, but I do not believe them. Still you will perceive that even at the moment when the Garde Mobile was formed, the dissatisfaction of the army at the pay and appointments awarded to that highly meritorious corps was manifested. Other means for rendering the position of General Cavaignac painful are resorted to by the partisans of all but the existing moderate Republic. As the day for the elections (Sunday next) approaches, the efforts of the political enemies of General Cavaignac will no doubt increase. I am sure, however, they will fail in producing disorder. I must add, nevertheless, that the Red Republicans, the Legitimists, and the Bonapartists respectively are described as in a state of high excitement and hope.

I feel bound to state all this, but I am far from believing that there exists the slightest ground for alarm on the main points referred to and in fact the Moniteur contradicts a statement published by the Opinion Publique, to the effect that, during the review at the Camp de Mars on Sunday last, two regiments of the line had complained in warm terms of the superior advantages enjoyed by the Garde Mobile with respect to their pay and to their food. "In declaring the assertion to be false," adds the Moniteur, "we have no doubt that the public will perceive the object and intention of its authors."

There is no change in opinion respecting the chances of the principal candidates for the representation of Paris. The general belief is in the exclusion of the Red and Socialists Republicans, who are, however, most active in their canvass. The persons still considered to have the best chance are Prince Louis Napoleon, Emile de Girardin, Marshal Bugeaud, Achille Fould, Passy, and Roger (du Noad).

General Intelligence.

Death of Commodore Biddle.

The Philadelphia papers announce the death, on Sunday the 1st inst., of Commodore Biddle, of the U. S. Navy, of disease contracted on his recent voyage to China. Com. Biddle, at the time of his death, was in the sixty-fifth year of his age, forty-eight of which he had spent in the service of his country. The Philadelphia Bulletin furnishes the following brief memoir of the deceased Commodore:—

James Biddle was the son of Charles Biddle, Esq. of this city, and was born on the 18th of February, 1783. He was educated at the Pennsylvania University, and entered the Navy as Midshipman, in the year 1800. He was on board the frigate Philadelphia when she was lost on the coast of Tripoli, in 1803, and behaved in a gallant manner during the capture and imprisonment of himself and the other officers of the frigate. After nineteen months' captivity, he was released, and was then promoted to a lieutenancy. He was in active service from this time until the war with Great Britain, when he acquired opportunities of serving his country, and distinguishing himself, which he did not neglect. He was on board the Wasp when she captured the Frolic, and was appointed to take charge of the prize.

After this period, he was promoted to the rank of Master Commandant, and assigned the command of the Hornet sloop-of-war. After a season of inactivity, he passed the blockade of New London, with the Hornet, and sailed for New York. Thence he sailed in a short time, and in the course of an active cruise, captured the British brig Penguin, of greatly superior force. He was then chased by a British seventy-four, but by good seamanship and boldness escaped.

Since the war with Great Britain, Commodore Biddle has been almost constantly engaged in some important service, either in the ordinary capacity of a naval officer, or as a diplomatic agent of the United States. In the latter capacity he signed the commercial treaty with Turkey in 1832. He resided at the Naval Asylum near this city from 1838 to 1842.

He commanded the Columbus seventy-four when she sailed for China with the American Minister, Hon. A. H. Everett, and after the death of this gentleman, represented the United States in that far-off country. He sailed thence to the coast of California, where he outranked both Commodore Shubrick and Commodore Stockton who were then in that squadron, he commanded the American forces then engaged in the prosecution of the war with Mexico. He returned to this country within a few months afflicted with a disease that has thus carried him off in the midst of his early associates.

The Cholera.

Accounts from Smyrna state that the cholera was spreading in that city. The number of deaths on the 26th ult., averaged one hundred per day, chiefly amongst the Turks. Business of every kind is quite suspended, at a period when it should be most active. The bazaars were all closed, and the people were rapidly leaving the place. There had been arrivals of new figs, and purchases had been made at 80 to 85 per quintal.

The cholera has appeared with great violence in the province of Lublin, in Poland. In the small town of Krasnystau more than four hundred persons have died of it. The disease broke out immediately after the arrival of a regiment of Cossacks several of whom have fallen victims to it.

The disease is drawing to a close at St. Petersburgh. On the 27th of August there were only 36 new cases and 18 deaths; on the 28th only 22 new cases and 6 deaths. The next day 370 cases remained under treatment. At Moscow, also, the cholera has nearly ceased. On the 17th and 18th of August 58 persons were attacked, and 24 of them died. On the 19th there remained 379 cases. At Riga, from the 19th to the 22d ultimo, 220 new cases and 68 deaths occurred. In the morning of the 23d, 407 cases were under treatment. At Helsingfors, the capital of the Grand Duchy of Finland, the cholera, from its first appearance to the 24th ultimo, attacked 48 individuals, 27 of whom died, 5 recovered, and 16 remained ill.

At Berlin, from twelve o'clock on the 5th of September to the same on the 7th, there were 81 new cases. The total number of persons who up to twelve o'clock on on the 6th, were attacked in that capital, was 627, of whom 303 died, 72 were cured, and 105 were under treatment. At Stettin, up to the 4th, there were, in all, 625 cases of cholera, 294 deaths, and 187 persons were under treatment on the 5th. At Magdeburg, up to the 5th, the cholera attacked 65 persons, 5 of whom were cured, 24 succumbed, and 36 were under treatment.

THE CRESCENT FLAG IN BOSTON.—The Turkish brig Azazi, Captain Metexa, from Constantinople, arrived at this port on Friday morning, after a passage of about eighty days. The Azazi is the first vessel of the Turkish nation that ever visited this port. She is manned altogether by Turks. Her commander, Captain Metexa, is a fine looking one, and in his dress (sash and trousers) and general appearance, bears but little resemblance to the bearded and bigoted Turks of a century ago. Verily, his mode of dress is a great progress in civilization within the last dozen years.

The Azazi is of 350 tons burthen and is chiefly loaded with wool. Her hull is very long, and she makes rather a showy appearance.

Traveller.

Weekly Summary.

Shocking Death.—A correspondent of the Post writes from Farmington, N. H., Sept. 23.—A young man, by the name of Nathaniel Hayes, aged 14, in the employ of Mr. Nathaniel Jackson, N. H. was caught by the shaft in the machinery, and horribly mangled, his limbs being all beat backwards and broken. He survived five hours under the most intense suffering that a being could endure, having his senses throughout. He was carried round by the shafts upwards of seventy times before the machinery could be stopped. The physician amputated both arms and legs, and had just finished when he died.

The Library of John Adams, the elder, bequeathed to the town of Quincy, by the second President just before his death is to be removed this week from the old family mansion in the town hall, under the direction and guardianship of J. Adams. The library is partly made up of French, German, and Italian works, and of itself is one of the most valuable in the country. As the gift of John Adams, it becomes doubly valuable to the town and people.

Singular and Fatal Accident at Sea.—The ship Lancaster, Capt. Eldridge, from Porto Praya, Cape de Verde, arrived Saturday at New Bedford, whence she sailed on the 24th June last for the Pacific Ocean. She returned in consequence of the death of the late master, Capt. Cornell, who was killed on the 1st of September, in the following manner:—He was on the quarter deck leaning over the rail, when a man fell from the mizzen topsail yard, striking Capt. C. on his neck, injuring him so severely that he survived but eight hours. The man was but slightly injured. The Lancaster has on board 1100 barrels of sperm oil. The Lancaster has on board the remains of the late William T. Fatons of this city, who took passage in her at Porto Praya, where he was U. S. Naval Storekeeper, and died on Wednesday last.

Remarkable and Distressing Accident.—A very interesting child, about six months old, of Mr. Washington House in Templeton, was exercising in a Baby Jumper, on Monday of last week, when the hook, to which it was attached, in the ceiling, gave way, and falling upon the child's head, penetrated the brain and caused its death in a short time. Where these instruments are used, the hook should be securely fixed, as the vibrations produce a great strain upon the fixture.

A Case of Real Cholera.—Dr. Thomas Barbour of St. Louis in the St. Louis Republican of the 14th describes a case of what he believes to have been true Asiatic cholera, which came under his care on the 11th. The patient was Mr. H. H. Palmer, an organ builder, who had had the disease before in London. The symptoms, as described by Dr. Barbour, are exactly those of cholera, and the fatal termination was rapid. Mr Palmer dying within forty-eight hours.

Singular Fate.—The Buffalo Express, in noticing the death of Commander Mackenzie, who commanded the Somers at the time the horrible executions took place on board of her, says, "the brig on board of which the atrocity was perpetrated, has gone to the bottom of the ocean. The surgeon who supported Mackenzie in the outrage, perished by his own hands. Another of his shipmates was drowned in the Gulf, and now the principal actor is stricken down in the prime of life, without premonition."

Wine a Staple Production of Ohio.—The Cincinnati Gazette states that the vintage near that city has been finished, and the process of wine-making commenced. Wine, it says, may hereafter be set down as one of the staple commodities and regular exports of Cincinnati.

Nominations Accepted.—Gov. Briggs and Lieut. Governor Reed, have accepted the nomination of the Whigs for re-elections. Their letters of acceptance appear in the political papers.

Ravages of Dysentery.—The Lynn Pioneer says that 200 persons have died in that town the present season from dysentery, and says the disease is still raging.

Progress of Temperance.—Both Houses of the British Parliament, in answer to the numerous petitions of temperance societies, have passed a bill prohibiting all sale of intoxicating liquors on Sunday morning and afternoon.

Hon. Charles Hudson has been re-nominated for Congress by the Whigs of the Worcester district.

Ecclesiastical Record.

Ecclesiastical Council at Medford.

An ecclesiastical council was convened at Medford, Sept. 26th, agreeably to letters missive from the Second Congregational Church, to consider the state of the church and parish, and to dissolve the relation between them and their pastor. The Rev. A. L. Stone, of Boston, was found ecclesiast. After a hearing of the case, it was voted unanimously that the pastoral relation "ought to be, and that the same hereby is dissolved."

In setting forth this result, the council say:—"The removal of an able and devoted pastor from his flock at any time, and in any circumstances, is an event to be lamented. After ten years of faithful and successful labor, and when the ties of christian brotherhood have gathered strength from the intermingling influences of prosperity and adversity, such an event is especially to be deplored; and if no plea be urged for it on the ground of neglect of duty, an offence against the law of Christ's house; if the intellectual and moral wrath of the pastor be blameless, and the cause lovable and excellent; if the conduct

Poetry.

THE VOICE FROM LEBANON.

"If you recall us, we will weep. If you recall us, we will not be recalled. We wish to spend our lives upon Lebanon."—*Rev. Mr. Culbreth.*

Oh would you recall us? Though over the seas
Your voices should come on the wing of the breeze—
Though gentle their bidding, and thrilling their tone,
Our spirits will echo—"No never!" alone.

Recall us! Ye may, but your call is in vain,
Within us is beating a holier strain,
And while the proud Cedar of Lebanon waves,
Shall it witness our indoor, our struggles and graves.

Recall us ye may—but where Jesus has wept,
Our tears in their fountains will gather unchecked—
And while where he labored, we labor and pray,
Your bidding may reach us—we cannot obey.

Recall us! Oh christians! The splendor that beams
From the cross of the Savior, in glorious gleams—
First dawned on the mountains his footsteps have trod—
Here shouted his praises the angels of God.

But long since has departed from Lebanon's head,
The glory his life in its purity shed,
And the spirit of darkness, his empire maintains,
Where the shepherds kept watch, upon Bethlehem's plains.

At once, upon them in the silence of night—
Burst the chorus of angels, and shone the clear light—
So now mid their darkness we stand to proclaim,
Glad tidings of Jesus—sweet Peace in his name.

Recall us! Oh christian behind thee e'en now,
Of Gethsemane's garden, and Olivet's brow—
Of Jesus—the homeless—the sorrowing One—
As he suffered for thee! In thy labor all done!

Wouldst thou oh christian bind to a rill,
Salvation's deep waters—and valley and hill
From the glory of heaven, shut out at this day?
Then may ye recall us. We cannot obey.

But no! Ye will not, in its brilliant career
Impede the bright day-star, whose rising was here.
But goad from your coffers—your spirits in prayer,
Now strength for our labors most bitterward bear.

Ashland, Mass. S. S. C.

THE DYING CHILD.

BY HANS CHRISTIAN ANDERSEN.

[Translated by Mary Howitt.]

Mother, I'm tired, and I fain would be sleeping,
Let not repose upon thy bosom seek;
But promise me that thou will leave off weeping,
Because thy tears fall hot upon my cheek.
Hear it is cold: the tempest raveth madly;
But in my dreams all is so wondrous bright;
I see the angel children smiling gladly,
When from my weary eyes I shut out light.

Mother, one stands beside me now! and listen!
Dost thou not hear the music's sweet accord?
See how the white wings beautifully glisten!
Surely those wings were given him by our Lord!
Green, gold and red are floating all around me:
They are the flowers that angel mothers rear.
Shall I leave also wings whilst life has bound me?
Or, mother are they given alone in death?

Why dost thou gaze me as if I were going?
Why dost thou press thy cheek thus unto mine?
The cheek is hot, and yet thy tears are flowing:
I will, dear mother, will be always thine!
Do not sigh thus—it wastes my repining:
And, if thou weep, then I must weep with thee.
Oh, I am tired—my weary eyes are closing:
—Look, mother, look, the angel kisseth me!

The Family Circle.

The Reverence of Parents.

In our thoughts of olden times, there comes up to the mind a greater difference between parents and children than what now meets the view. There was, then, a distance between the two so palpable and clear, as to convince every beholder that the one was entrenched behind such great dignity, as to make it necessary for the other to draw near with great circumspection and reverence. It would be well if more of this respect—this filial reverence, were observable now. I desire now to call the attention of children to this subject—to their obligations to reverence their parents.

Both reason and revelation alike inculcate the duty of treating their parents with honor, and this honor implies reverence. Reverence is an exercise of the mind, which differs from slavish fear on the one hand, and from disrespect and rudeness on the other. Reverence is fear mingled with respect and esteem. The dependence of children on their parents for protection, sustenance and instruction, and the tender and ardent affection which parents feel for them, and which prompts them cheerfully to make endeavors to promote the well being of their children, render reverence to parents as obvious and sacred filial duty.

It is necessary, as the foundation of all other filial duties, that children should think and feel reverentially towards their parents. It is in the thoughts and affections that the whole course of filial piety begins. If children are as they ought to be in this respect, they will naturally and spontaneously fulfil other filial duties. Filial reverence is the fountain, other filial duties are the streams.

"Every child is bound to entertain the most respectful and reverential thoughts concerning his parents, and concerning the parental character. He is to remember and regard his parents as standing in the most venerable and endearing of all earthly relations to him; as those to whom, under God, he owes his being and the great mass of his blessings. He is to regard them as the persons to whose kindness, care and government, he has been committed by God himself. He is to consider them the best of all friends; the most affectionate, the most faithful, the most confidential, the most persevering, the most watchful and the most unwearied in their acts of kindness.

He ought to esteem his parents as his superiors in wisdom, experience and standing, according to the arrangement of things by the providence of God; and so to be reverenced according to the requisitions of the divine law. He ought to repose a confidence in his parents, that their endeavor is to promote his good; that this is the end of all their counsels, laws and restraints; and that though some of their regulations may not be agreeable to his present inclinations and wishes, and may possibly, in some respects, not be the wisest and the best, yet they are designed for his good, and are in general adapted to that end. Every child, if he were a quainted with facts, and know the results of parental influence and authority, would see that universally those children who entertain a filial reverence for their parents, are blessed in regard to their characters, the respect and love of their acquaintance, and the favor of God. Even in those cases in which the child may see incompetency in parents, or occasional errors in judgment and practice, yet if the child, through deference to their stations, and through respect to filial obligation, renders obedience in all cases in which the act would not violate the law of God, he takes the best course to promote his own happiness, to secure the esteem of his fellow men, and to enjoy the blessing of God.

The reverence of children for their parents ought to be manifested in their language. "Out of the abundance of the heart the mouth speaketh. By thy words thou shalt be justified, and by thy words thou shalt be condemned." If children entertain a due reverence for their parents in their hearts, they will manifest it in their words. They will address them in respectful terms, and speak of them in becoming language. If a child is accustomed to address his parents and reply to them with the same familiarity of style with which he would speak to an equal, without any terms of deference and respect, it indicates a want of the feeling of reverence.

If he has occasion to express an opinion which differs from that of his parents, he ought to do it in terms which are expressive of submission and obedience, and not assume the style of debate and contradiction.

"Sometimes children are compelled to the mortification of hearing their parents ill-spoken of by others. Their duty then requires them, whenever they can do it with success, to repel the ungenerous attack, and to defend the character of their parents. If this is not in their power, they are bound to manifest their indignation and disgust by such declarations as the nature of the case demands; and at least to prevent themselves from the pain and mischief produced by such conversation, by withdrawing finally from persons of this unreasonable and abusive character."

Again, children ought to express reverence for their parents in their actions. This is a plain dictate of propriety; and we find examples of it in the families of those who are honored with a place on sacred record as being the friends of God. For example, Joseph, notwithstanding his exalted station and honor in the court of Pharaoh, when he brought out his sons to receive the blessings of Jacob his father, presented himself in the most respectful attitude. To every reflecting mind such express ons of filial reverence are amiable and right, proper in their import, and of happy tendency. On the contrary, all disrespectful conduct towards parents is evidently a violation of the law of God; and even a scornful or insulting look towards a parent is severely threatened. "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." "Many who have come to an ignominious end, have owned that the wicked courses that brought them to it, began in contempt of their parent's authority."

Father's and Mother's Manual.

Joseph and his Brethren.

"It was very naughty of Joseph's brothers to use him so badly," said Mary to her father. Her mind was full of what she had heard about Joseph so that she could not soon forget it.

"Yes," replied her father, "they did what was wrong, and this made God angry with them. Do you know what made them do wrong, and act so cruelly?"

"It was because Joseph's father loved him the best, was it not?" asked Alfred.

"It was because of this that they first began to dislike him; but this was not the true cause of their bad conduct. I will tell you what it was at the beginning of it all:

Joseph's brothers had bad, naughty hearts. They did not love God, nor care to do what he told them. They had bad thoughts and wishes. Envy and hatred, and all kinds of bad feelings, were in their minds; and they had not prayed to God to take away these bad feelings, and to give them good ones instead. So when they saw that their father loved Joseph better than themselves, they began at once to hate him. There was nothing good in their minds to put a stop to bad feelings and actions.

Let me tell you another great truth. Joseph's brothers were not worse in their hearts than other men; for all people are born into the world with bad hearts. All the sad and naughty things that are done in the world, are done because all the people who live in the world are born with hearts ready for sin. My little children were born with such hearts. You are sometimes naughty, are you not, Mary?"

"Yes, father, sometimes," the little girl whispered.

"But if your heart were not bad, you would never be naughty; you would never wish to always love to do what you know to be right.

When we blame others for bad actions, we should not forget that we ourselves often do what we ought not, and that we, as well as they, were born with hearts ready for sin."—*Great Truths in Simple Words.*

The Sailor Missionaries.

God moves in a mysterious way
His wonders to perform.

In the South Pacific Ocean, lat. 13 is a beautiful cluster of Islands called the Navigators. They were first discovered by Bougainville, 80 years ago, and were so called from the circumstance that the inhabitants had a great number of canoes, and shewed an admirable skill in their management. They are surrounded by coral reefs, and seem to have been of volcanic origin. The people are numerous, well built, and active. Their villages sloping up the hill-sides, or half buried in the shady vallies, present a beautiful picture as seen from the sea. Pigs, poultry, bread-fruit, bananas, and oranges abound.

About the year 1828, a reckless sailor preferring a chance among the savage natives, to the hard usage he received on board a British whale ship, ran away, and found a home on one of these islands. The natives finding him capable of teaching many things useful, treated him with marked respect and kindness. The old chief gave him one of his daughters for a wife. In a year or two after, two native missionaries, educated by the "Martyr Missionary," Williams, arrived from the Island of Rorotonga. Through their instrumentality, the sailor became a changed, praying man, and immediately joined them in their various labors for the temporal and spiritual good of the people; and subsequently took charge of this missionary station.

Three years ago, another young sailor deserted from a British whaleship, and as a good Providence directed, fell into the hands of this sailor-missionary. Being a son of a minister of the Church of England, he had received instruction in the things of God in his earlier years, but no lesson ever went to his heart till the Holy Spirit sent home the teachings of his brother sailor in this distant island of the sea. Seven years he had wandered a prodigal from his father's house, and native land; and, now for the first time, was constrained to cry, "God be merciful to me a sinner." He also became a "new creature," and joined his brother sailor, and brother in Christ in the missionary work. The natives built him a large and convenient house, in which he has taught school. The mission is located in a village of 800 inhabitants. A good meeting-house has been built, and a church organized, with 80 members at the present time. Every family in the village observes morning and evening worship. In Nov. last he left in an American whale ship to visit once more the home and the friends of his youth. The other day he arrived in New York; and having spent a short time at the Sailor's Home, on the 31st of August, he sailed as a cabin passenger in the fine ship Lebanon for Liverpool. In the Spring he purposes to return to his adopted home in the South Seas, where he hopes to spend his days as a missionary in the service of his Divine Master. These two sailors are the only white persons on the island. *Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from afar.*

Sailor's Magazine.

Christian Mothers.

Mothers! we want your sons to stand in these pulpits, which we soon shall vacate. Yours, to be pillars in these churches; yours, to go to the isles of the ocean; yours, to labor and die on the burning sands of Africa; yours, to carry light into the dark heart of India; and yours, to go to the snows of the north. Yes, there will, I trust, mothers read these pages, whose sons and daughters ought to rise up for God, and cry, "Here are we, send us!" Train them up for the work of plucking brands from the burning, and quenching them in the blood of Jesus, and seeing them become stars in the kingdom of God! Thus you can do, and you will hasten on the jubilee of the earth; and though your eyes will soon close in death, yet from the foot of the throne above, you shall welcome those whom you and your children have led to Jesus. They shall come from the east and from the west, from the north and the south, and shout "grace, grace."

Train up your children to live and act for eternity.—*Todd.*

Miscellaneous.

The Clock at Tangiers.

The Moors, unlike their partially enlightened brethren of the East, prohibit the Christian and the Jew from entering a mosque or other places consecrated by the law of the prophet, under pain of death, or embracing the faith of Islam. A droll instance of this occurred some years ago at Tangier.

The clock at the "*Jamaa Kecber*," the great mosque at Tangier, being much out of order, needed some skilful craftsman to repair it. None, however, of the "faithful" were competent to the task, nor could they discover what part of the machinery was deranged, though many put forth their opinions with great pomp and authority; among the rest one man gravely declared that a *Jin*, or evil genius, had, in all probability, taken up its abode within the clock. Various exercises were accordingly essayed sufficient, as every true believer supposed, to have expelled a legion of devils—yet, all in vain; the clock continued dumb.

A Christian clock-maker, a "cursed Nazarene," was now the sole resource; and such a one fortunately was sojourning in Tangier—"the city protected of the Lord." He was from Genoa, and of course a most pious Christian; how, then, were they, the faithful followers of the prophet, to manage to employ him? The clock was fixed in the wall of the tower, and it was, of course, a thing impossible to allow the Kaffer to defile God's house of prayer by his sacrilegious steps.

The time-keeper Monkkeed reported the difficulty to the kady; and so perplexed the grey-bearded dealer in law and justice by the intricacy of the case, that, after several hours of deep thought, the judge confessed he could not come to a decision, and proposed to report upon the subject to the kaid, advising that a meeting of the local authorities should be called. "For, in truth," said the kady, "I perceive that the urgency of this matter is great. Yes! I myself will expound our dilemma to the kaid."

The kaid entered feelingly into all the difficulty of the case, and forthwith summoned the other authorities to his porch, where various propositions were put forward by the learned members of the council.

One proposed "to abandon the clock altogether; another would lay down boards over which the infidel might pass without touching the sacred floor; but this was held not to be a sufficient safeguard; and it was finally decided to pull up that part of the pavement on which the Kaffer trod, and whitewash the walls near which he passed.

The Christian was now sent for, and told what was required of him; and he was expressly commanded to take off his shoes and stockings on entering the Jamaa. "That I won't" said the stout little watch-maker; "I always love to do what you know to be right. Command me in anything else, and I will obey; but I will not take off my shoes and stockings in the house of your prophet."

They cursed in their hearts the watchmaker and all his race, and were in a state of vast perplexity. The wise Oulama had met early in the morning; it was already noon, and yet, so far from having got over their difficulty, they were in fact exactly where they had been before breakfast; when a grey-bearded Mueddin, who had hitherto been silent, craved permission to speak. The kaid and the kady nodded their assent.

"If," said the venerable priest, "the mosque be out of repair, and lime and bricks have to be conveyed into the interior for the use of the masons, do not asses carry those loads, and do not they enter with their shoes on?"

"You speak truly," was the general reply.

"And does the donkey," resumed the Mueddin "believe in the one God, or in Mahomed the prophet of God."

"No, in truth," all replied.

"Then," said the Mueddin, "let the Christian go in shod as a donkey would do, and come out like a donkey."

The argument of the Mueddin was unanimously applauded. In the character of a donkey, therefore did the Christian enter the Mahomedan temple, mended the clock—not indeed at all like a donkey—but as such in the opinion of "the Faithful," came out again; and the great mosque of Tangier has never since needed another visit of the donkey to its clock.

Agricultural.

Butter.

Butter that is butter—and a great deal that is not—is screwed up to a pretty high figure, in spite of our railroads bringing us within a day's ride of myriads of cow pastures. Why is it that good fresh table butter retails readily in Boston for 20 cents a lump, and nets the farmer 25, while the great mass of butter commands but 14 cents a pound, and dull at that? Every pound of the whole might have been made as good as the best without costing a cent more—certainly not two cents more. Why this immense sacrifice, waste, bad feeding, or whatever you please to call it?

It is because not one-fourth of the farmers, and farmers' wives and daughters—we beg their pardon, but they must know we have been a farmer and have made some butter in our day—who undertake to make butter, do not know their business. Butter making is an art—a nice chemical art. It requires a knowledge of certain facts and principles. It should be studied. It ought to be taught in common schools till parents understand it and teach it to their children.

A few words will not suffice to teach the art, but they will suffice to show that it is an art, and requires gumption.

A word about great chemical laws. Every kind of matter exists in three forms—solid fluid, and aeriform or gaseous, the state depending on the temperature. What is solid at a low temperature, becomes fluid at a higher, and gas at a still higher. The degrees of temperature at which these changes take place differs for different substances. As fluids will mechanically mix themselves solids, as water with meal, so that both will occupy no more space, or not much more, than either did separately, so gases will mix with fluids, or be absorbed by them, to use the chemical term. The result of this absorption of a gas by a fluid is frequently a still more intimate union, changing the properties of both bodies, and forming a new compound differing from either, but sometimes it seems to be nothing more than a mechanical mixture. Different liquids differ very much in the avidity with which they absorb gases and as to the quantity which they are able to hold. Milk absorbs almost all sorts of gases more readily, and to a greater amount than water does.

Now remember that all matter, any kind of filth included, can, and will exist as a gas, when the temperature favors it. At any temperature above freezing point, filthy solids and liquids are constantly throwing off gaseous exhalations. If the exhalations come in contact with fresh new milk they are absorbed by it, and alter its taste and quality, just exactly as much as if the solid or liquid filth from which the exhalations arose, had been thrown into the milk pans.

Now here is one of the grand causes of bad butter. We have the charity to believe that our fair countrywomen do generally—not always perhaps—keep their milk pans and pails and churns tolerably clean and sweet. But they set their milk for cream, without much regard to the exhalations which may be absorbed by it. Perhaps it takes the odor of a cellar, or of a kitchen in which there are all sorts of stewing, roasting, boiling, and frying, perhaps in a pantry overlooking a yard redolent of some vault or other. Now if you were to make a villainous compound of burnt gravy, rotten apples and onions, and mouldy cheese, antique soap fat, musty dish cloths and other filth not to be named, and offer to put a tea-spoonful of it into any dairy woman's milk pans, wouldn't you get a broom stick over your head? It is our private opinion that you would. Yet if there is any truth in chemistry she does get about a tea-spoonful of just such filth as we have mentioned, mixed in with each quart of her cream, and in such a shape that it cannot be churned out. It gives her butter a bad flavor, which salt may conceal but not sweeten, and what is worse, it gives it a bad chemical constitution, which hurries it into rancidity. Her butter will not pass muster in the market; it cannot *honestly* be made into lump butter, but is sold in the firkin to enter into the mysterious process called cooking.

To make good butter, then, it is absolutely necessary not only that all the vessels used should be perfectly clean and sweet, but that the milk should be kept in a pure atmosphere, for which purpose the locality of the dairy should, if possible, be quite apart from the house and all its apendages, unless everything about the house is kept cleaner than common. The butter of Philadelphia market—the best in the Union—is much of it made in dairies or "spring houses" at a distance from the dwelling.

Again, in butter-making, much, both in regard to quality, quantity, and labor, depends upon the temperature. It is difficult to "fetch the butter," that is to convert the cream into butter by churning, except at the right temperature, which is about that of spring water, 54 degrees or 60 degrees of Fahrenheit. To make good butter that temperature should be maintained in the dairy by means of water streams, Summer and Winter, not only for the churning, but for the whole process of raising the cream. This done there is a great saving of labor in the churning, whether patent churns are used or not.

If these principles are duly attended to, with healthy cows and sweet close fed pasturage, bright hay, and a little Indian meal in water, our farmers may always be sure of getting a good price for their butter. They will gain enough in quantity to pay the interest on the outlay for a separate and proper dairy building, and till the knowledge of the art becomes general they will get double price on account of quality.

As matters now are, very little of our high priced butter is the thing. It too often consists of a villainous compound of bad tastes concealed with rock salt. Rock salt is an article that can be purchased for much less

Memoir of Rev. H. Duncan, D. D.,

MINISTER of Ruthwell, founder of Savings Banks, author of "Sacred Philosophy of the Seasons," &c., by his son, the Rev. George John C. Duncan, North Shields.

Familiar Letters, by the Rev. Robert Murray M'Cheyne, late Minister of St. Peter's Church, Dundee, containing an account of his travels as one of the deputation sent out by the Church of Scotland on a mission of inquiry to the Jews in 1839, edited by his father.

For sale by CROCKER & BREWSTER, 47 Washington street. Sept. 29.

Little Books for Little Children.

IN PRESS and will be published soon, by the American Sunday School Union,

Little Books for Little Children in the streets and lanes, highways and hedges; or Scripture facts illustrated in simple language by the author of "Peep of Day," &c. Dependent, 2 f. 6 small, boards.

Sept. 29. WM. H. TAPPAN, Agent.

NEW BOOKS.

THE Women of the American Revolution, by Elizabeth F. Ellet. 2 volumes.

Sunday House, a series of Tales by Catharine Sinclair

Man and his Motives, by George Moore, M. D.

A Life in Earnest, recommended to young men, in a course of Lectures, by Rev C. Bullings Smith.

Partnership Life, a christian Story, by L. Tuthill.

Memoir of Miss Margaret Mercer, by Dr Morris.

The Women of the Scriptures elegantly illustrated with 12 engravings, edited by Rev H. H. Weld.

Just received and for sale by B. PERKINS & CO. 110 Washington street. Sept. 29.

Books Published at SIMPKINS'S STATIONERY STORE, 128 WASHINGTON STREET, BOSTON.

SELECTIONS from the writings of Fenelon, with a Memoir of his Life. By Mrs Follen. Fifth edition, with introductory Remarks, by W. E. Channing, D. D.

Willie Rogers, or Temper improved. Second edition.

Last Wheelbarrow, and other Stories, by Anne W. Abbott, author of Willie Rogers, etc., etc.

How to Spend a good Christmas, and other Stories.

Illustrated Natural History of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles, and Insects. With fifty coloured engravings. By Mrs. Mary Tremenheere. 12th edition.

Poetry for Home and School. Selected by the author of Theory of Teaching, &c. 3d edition.

These selections are regarded as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest children, and is well adapted to the family circle as to the school. It gives to children all they could call from many volumes, and it interweaves with their earliest recollections, will be associated with delight at future years.—*Portsmouth Journal.*

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—*Boston Daily Advertiser.*

Follen's German Grammar.

Follen's German Reader.

Folsom's Livy. 6m. May 22.

Writing, Book-Keeping, &c.

COMER'S INITIATORY COUNTING ROOM, recommended by the State street banks and merchants' counting rooms generally, is now open for the reception of pupils at his counting room, No. 129 Washington street, (corner of School street,) to open day and evening for practical instruction in all the requisite parts of a Merchant's Clerk's duty. The New System of 3 Sundays ruled in printing suitable single sheets.

* * Two afternoons and evenings of each week devoted to FEMALES a correct knowledge of Book-Keeping and House-Keeping Accounts, Writing, &c.

Books posted, &c. Complicated Accounts adjusted. Arbitrations attended. Copying and all kinds of business writing executed with fidelity and despatch.

NAVIGATION.

This department is under the charge of a practical navigator, a Lieutenant of the Navy (with 15 years experience) in the U. S. Navy. The use of Instruments, Lunar Observations, Great Circle Sailing, Summer's Method, and every branch necessary for an accomplished navigator taught thoroughly.

* * Algebra, Geometry, Equations, Surveying &c.

Fourth Edition, of "A Simple Method of Keeping Books by Double Entry, without the formality or bondage of the Journal." By George N. Comer. Accountant Boston. Price 62 cents. Blank Books for this work 30 cents per set, for sale as above. A liberal discount to Teachers and the Trade. 3m. Aug. 12.

Piano Forte Manufactory.

THE subscribers having removed from their old stand 402 and 404 Washington street, (where they have been located for about twenty years) to their new building on the adjoining estate, entrance to Waterloo Pl. 400, invite their patrons and friends to call.

During the past year they have received from the patent office of the United States two new patents for improvements which they have introduced in their grand and square piano fortes, besides having the exclusive right for the sale in this country, of manufacturing Johnson's Patent Attachment, which continues to receive the unqualified commendation from those who have tested its merits.

With all these improvements, and their increased facilities for manufacturing they feel confident they can furnish as good instruments as can be found in any other manufactory in the world and will warrant every instrument sold by them of their manufacture to give entire satisfaction or refund the purchase money.

T. GILBERT & CO.

Boston, January 29, 1847. 12m.

NEW WORKS.

THE CHURCH IN EARNEST.

BY JOHN ANGELL JAMES.

We rejoice that this work has been republished in this country, and we cannot less strongly recommend it to the serious perusal of the churches of every name."—*Alliance.*

"Its arguments and appeals are well adapted to rouse to action, and the times call for such a book, which we trust will be universally read."—*N. Y. Observer.*

"This is eminently a timely production, from an author who is already a great favorite with the public."—*N. E. Puritan.*

"A very reasonable publication. The church universal needs a re awakening to its high vocation, and that to a book to effect, one far as human intellect can, the much desired resuscitation."—*N. Y. Com. Advertiser.*

"Mr. James' writings all have one object, to do execution. He writes under the impulse. 'Do something, do it.' He studies not to be profound or learned, but a practised writer. He aims to raise the standard of piety, holiness in the heart and holiness of life. The influence which this work will exert on the church must be highly salutary."—*Boston Recorder.*

We are glad to see that this subject has arrested the pen of Mr. James. We wonder not that it has, for when it be scattered like Autumn leaves. We believe its perusal will do much to impress a conviction of the high mission of the christian, and much to arouse the christian to fulfil it. The reader will feel that he is called into the church of Christ, not to enjoy only, but to labor, and that his Master's business is not a business to be entered into with an indifferent heart or a listless hand.—*N. Y. Recorder.*

MODERN FRENCH LITERATURE.

By L. Raymond De Vaisnes, formerly lecturer in the Royal Athenæum of Paris, and member of the Institute of France, &c. Revised with notes, relating principally to matters prominent in the late Revolution at Paris, by William S. Chase. With a fine portrait of Lamartine.

"Literature and Politics are more closely allied than many are aware of. It is particularly so in France; and the work announced by this learned French writer will, doubtless, be read with great interest."—*Boston Courier and Geneva, which ladies and gentlemen who are in want of good time keepers, will do well to examine. 6t. S. 1*

A Lucrative Business for Young Men.

TRAVELING agents wanted to sell a new, useful and highly interesting book illustrated by 120 elegant engravings. Young men of good address can make from 30 to 50 dollars the first month and their wages will increase as their business experienced in the business. A permanent situation preferred.

For particulars inquire letter post paid of CALEB WRIGHT, 116 Washington street, Boston.

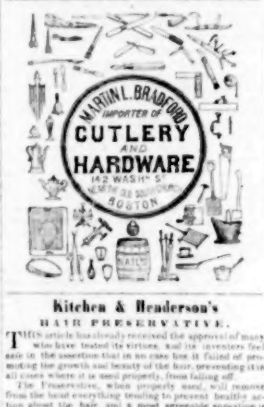
Jan 11.

INDIAN VEGETABLE PILLS.

DR. G. B. SI. SMITH'S Sugar Coated Improved Indian Vegetable Pills are warranted a positive cure for consumptive Coughs, bleeding at the Lungs, Liver Complaint, Jaundice, Dyspepsia, Worms, Rheumatism, St. Vitus Dance, Dysentery, &c.

These valuable Pills have been before the public, upwards of four years, and never has a medicine been so highly recommended by the sick. Those who buy them will have their money refunded, if they are not benefitted thereby.

Principal offices, 172 Greenwich street, New York and 112 Washington street, Boston. May 26.



Kitchen & Henderson's HAIR PRESERVATIVE.

THIS article is already received the approval of many who have tested its virtues, and its inventors feel safe in the assertion that in no case has it failed of promoting the growth and beauty of the hair, preventing its falling off, and in many instances restoring it to its original color where it was gray.

The Preservative, when properly used, will remove from the head everything tending to prevent healthy action about the hair, and a pleasant sensation is caused by its thorough application. While a rich glossy is imparted to the hair, it is left free of that oily, unpleasant feeling which in most washes of the kind is so great an objection.

For ladies, therefore, as well as gentlemen, it is a useful and desirable article.

Manufactured and for sale by KITCHEN & HENDERSON, No. 41 Congress street. 7 Jan. 22.

THE NEW ENGLAND Air-Tight Cooking Stove for 1848.

THIS STOVE, after a careful and thorough trial of its merits more months, we offer to the public with the utmost confidence that it will prove itself a convenient, economical, and more efficient Stove for all culinary purposes, and in every case we warrant it to give entire satisfaction. The convenience of the Summer Apparatus will be found very valuable, particularly in Roasting or Boiling and its large oven and spacious top present advantages for roasters to meet other Stoves now in use.

Being Sole Agents for the sale of this Stove for New England we are prepared to furnish them, either at wholesale or retail, on such terms as shall make it of great advantage to the purchaser. For sale at the

STOVE AND FURNACE WAREHOUSE, 19 & 20 North Market St., Boston.

Sept. 8. 6t. DAVID PROUTY & CO.

Cabart's Improved Melodeon.

A SUPPLY of Cabarts Melodeons manufactured by the workmen of the patentee, at Buffalo, N. Y., have just been received by the subscribers.

These instruments are admirably calculated for the performance of sacred or plaintive music, and are a very excellent substitute for a parlor organ, their very appropriate quality of tone, has made them a favorite instrument wherever known. They occupy but a small space and can easily be packed for transportation. Persons desirous of owning those Melodeons are invited to call at

No. 120 Washington street,

J. L. BATES & A. S. JORDAN.

Sept. 29.

ABEL BAKER

WOULD inform his friends, customers and the public generally, that he is now constantly receiving from a manufactory in an adjoining town, a splendid assortment of Boots, Shoes and Pumps of all sizes upon his shelves, prepared style, at the lowest prices. Their patronage is respectfully solicited, at No. 1 Water street. May 19.

PARLOR COAL STOVE.

THE subscribers would invite the attention of purchasers to "Hendenberg's Patent Air-Tight Parlor Coal Stove," considering that the large amount of coal that can be confined and kept burning, renders this furnace with all who have used it, to be the best recommendation of its merits which can be offered.

It is adapted in the warming of Parlors, Offices, Stores, &c., and for its simplicity, economy, cleanliness, and ability to radiate the largest possible amount of property warmed air is unequalled by any stove in use.

For sale wholesale and retail by

LEWIS JONES & SON, 36 Union street.

Sept. 14. 3m.

Dr. J. K. Palmer's PURGATIVE CORDIAL.

THIS Medicine is recommended for Family use, as a pleasant, safe and effectual Cathartic. It is a purely Vegetable Compound, combining the Purgative Power of Rhubarb, Senna, Jalap, Aloes, &c., with that of the Aromatics, which not only prevents nausea, but cleanses the Stomach and Bowels, by purging, but it regulates the Liver by changing the Morbid Secretions, strengthens the Digestive Organs, purifies the Blood, invigorates the circulation, and gives tone and energy to the Nervous System. The Cordial can be taken with safety by persons of any age, and the febrile, the infirm, the peculiar and delicate are especially invited to try the Cordial, as it will be found to act in harmony with the system of the humors, quiets nervous irritability and restlessness from whatever source, and insures a quiet night's rest and sleep.

The Purgative Cordial is a sure remedy for Jaundice, Dyspepsia, Sick and Nervous Headache, Nervous and Hypochondriacal Affections, Loss of Appetite, Colic, Wind, &c., and all Bilious complaints.

Prepared and sold by J. K. PALMER, Eclectic Physician, 44 & Salem street. Sold also by A. Littlefield, 10 and 11 Union street, Boston Street; R. H. Eddy, corner of Washington and Castle streets; Wilson Fosdick & Co., 45 Hanover street, and Dr. Henchman, corner of Cambridge and Chamber streets.

Improved Hay, Straw and Corn-stalk Cutters,

Twenty-eight sizes and Patterns, Single and Spiral & straight knives. Prices from those to three hundred dollars. Also Pattern Corn Shellers, Two horse Power and Pattern Corn Shellers for cleaning grain. Patent Portable Dust stone for dressing Mill Stones, and Cast Mill, Cast Steel Spindles, Picks, Railroad Spikes, Screw Presses, Screw Tracks, and Sugar Mills, for sale by

ALL MADE IN THE BEST MANNER, AND FOR SALE VERY LOW BY

PARKER & WHITE,

AT THE

AGRICULTURAL WAREHOUSE & SEEDSTORE,

No. 10 Merrick Block, Hanchester St., Boston.

Ly. Dec. 22.

Special Notice to Families.

J. GEORGE WHITWELL, APOTHECARY, 86 1-2 THIRD STREET, CORNER OF FILBERT, would most respectfully inform his friends and the public generally that he has constantly for sale FAMILY MEDICINES, CHEMICALS, CHOICE PERFUMERY, AND FANCY ARTICLES in great variety.

J. G. W. devotes his attention entirely to the compounding and dispensing of PHYSICIANS' PRESCRIPTIONS. With an experience of twelve years in dispensing medicines for prescription and family use, he hopes by constant attention to business, and suiting effects to please, to merit and receive your patronage.

All medicines dispensed at this establishment will of the purest and best quality. No medicines are allowed to be sold by boys or inexperienced persons. Every vial and package is correctly labelled and marked before it is permitted to leave the store, and all those who may be disposed to patronize this establishment may confidently rely upon their future being correctly prepared and of the best materials.

Also, Best Bermuda Arrowroot Foreign Lunches, &c., &c. 86 1-2 Third street, corner of Filbert St., Boston.

Sept. 15. Nov. 17.

New Treatment of Bronchitis.

DR. J. S. PALMER continues, with great success the new treatment of Bronchitis, and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore, of England, and employed with so much success in the practice of that celebrated physician.

Dr. Palmer's Office is No. 41 1-2 Salem street Boston. No charge for consultations or advice. Medicines and inhaling apparatus furnished on reasonable terms.

tf June 9.

Church Organ for Sale.

A FIRST RATE ORGAN enclosed in a mahogany case, 13 feet in height, 9 feet in width and 7 feet deep. Said Organ contains in great Organ 11 stops, Open Diapason, Principal, Stop Diapason Bass, Stop Diapason Treble, Dulciana, Flute, Twelfth, Fifteenth, Cremona, Swell contains Open Diapason, Principal, Stop Diapason Treble, Hautboy. It has two banks keys, and Pedal Bass to GGG. Said Organ is in every respect a first rate instrument, and will be sold low, if applied for soon, to

GEORGE STEVENS,

Organ Manufactory, East Cambridge.

April 14. tf.

Fine Watches.

PALMER & BACHELDERS 91 Washington street, have an assortment of Watches in Gold and Silver Cases, of the finest qualities and most fashionable styles.

They have just been receiving additions to their stock, from the most approved makers in London, Liverpool and Geneva, which ladies and gentlemen who are in want of good time keepers, will do well to examine. 6t. S. 1

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Sept. 8. 6t. DAVID PROUTY & CO.

PREMIUM PIANO FORTES, MANUFACTURED BY HALLETT, DAVIS & CO.,

441 WASHINGTON STREET.

Copy of the Report of the Committee on Musical Instruments at the late Massachusetts Mechanic Fair, Boston, September, 1847. The Committee on Pianos, &c.

No. 485. Hallett, Davis & Co. One seven octave Piano. This instrument possesses great purity and evenness of tone, a good touch, and is well finished throughout. It may justly be called a first-class instrument, and would do credit to any manufactory. Score of Merit.

No 501. Conrad Me